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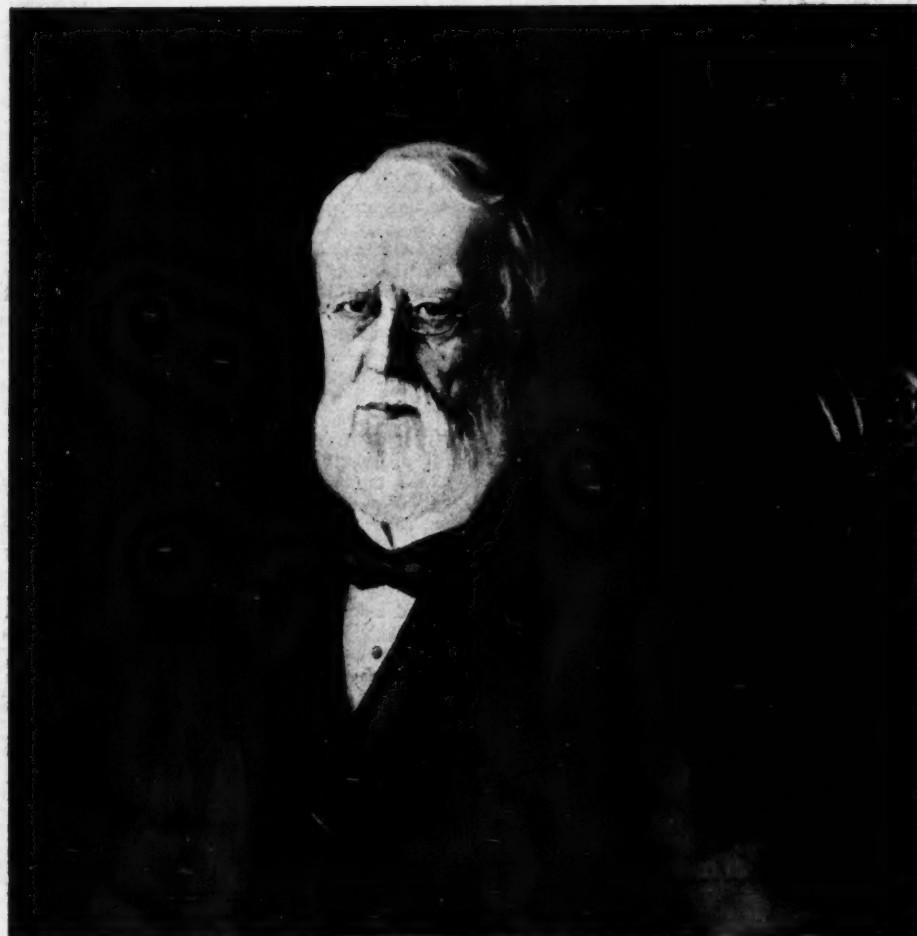
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THE CONGREGATIONALIST AND CHRISTIAN WORLD

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23 April 1904

Number 17



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There is a prevailing sentiment to the effect that Congregationalism is the solvent of denominational difficulties in heterogeneous communities; but the person who stakes his success thereon will doubtless "dine on the scent of a lily." A large majority of those dwelling on these bounteous prairies are of Southern antecedents, fixed and conservative in all customs social and religious, gracious in hospitality, courteous in all relations; yet it would be easier for the leopard to change his spots than for a Southerner to change his faith.

Following these in numbers, perhaps equaling them in influence, are the Yankees either coming directly from New England or filtered through New York and Ohio. This element, one would think, would make native soil for Congregationalism. On the contrary, it is the most hostile force with which we have to contend. The four "bands" sent out from Andover went into the Presbyterian fold. The famous "Yale band" of ten which came a little later, followed the precedent set, though three of them subsequently returned to their first love. When the division in the Presbyterian Church took place these pioneer preachers and the churches they established went bodily into the new school branch and with that body New Englanders coming West affiliated. However, sporadic bands from the Berkshire Hills refused to abjure the faith of their fathers and became absorbed as others before had been. They emphasized their individuality by founding open-door churches and non-sectarian schools.

This movement seemed to rouse the ire of those Presbyterianized Congregationalists. Perhaps a little shamed by the sense of their own apostasy—as a boy who has wronged his father is more unfilial in heart and act than one wronged by his father—these brethren of our own New England household have hampered and antagonized us more than "the world, the flesh and the devil," with the other denominations thrown in. Less than five months ago I was told by the editor of a leading Presbyterian paper that each Congregational church organized west of the Hudson was a violation of the compact made in "The Plan of Union." Feeling thus, they regard us as invaders, and verily think to be doing God service when they get control of our schools, colleges and churches. Just now, we are feeling specially sore over the loss of Illinois College.

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Saturday
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and Christian World

Volume LXXXIX
Number 17

Event and Comment

THE survivors of forty successive classes of Andover Theological Seminary will recognize on our cover page the portrait of their honored and beloved teacher of ecclesiastical history. He has so long been a master spirit in the life of Andover Hill that few now living who have been acquainted with it can imagine it without him and his accomplished wife. Many hundreds of ministers were entertained under their hospitable roof, where the plain living and high thinking of cultured New England homes were illustrated at their best. Husband and wife united their remarkable abilities into one inseparable life of extensive knowledge, broad interests, strong conviction and steadfast purpose. While each was con-

Prof. Egbert C. Smyth stantly engaged in his or her own pursuits, each was heartily interested in what the other was doing, and both ministered with unfaltering regard to the procession of young ministers continually passing out from Andover to all parts of the world. When Mrs. Smyth died, last February, the friends of the surviving partner of this rarely beautiful home felt that so much of his life had departed that he could put little heart into further service; and though he bravely kept on, their sorrow is tempered with gratitude that he was soon summoned to an endless reunion with her. Professor Smyth was the last one in active service of a noble company, such as Stowe, Barrows, Park, Phelps and Thayer, which made illustrious the Andover of the last century. We have left to his associate, Professor Hincks, to characterize on another page the work of a strong and wise teacher, of whom we would gladly speak further.

FITCHBURG is an excellent rallying place for the Massachusetts churches at their annual meeting, May 17-19. Those dates are less than a month distant, and we trust early attention will be given to the important business of choosing delegates. Select men who will go. Each church is now entitled to one representative besides its pastor, and a body that might be made up of more than a thousand men and women ought not to sift down ultimately to only two or three hundred. The quickened sense of denominational responsibility now so evident in the vicinity of Boston and apparent also elsewhere in the state should make this forthcoming meeting one of the most influential ever held. The program pre-

The Massachusetts State Meeting presents a variety of important and timely themes.

One morning will be given to the general theme of spiritual quickening, Rev. B. S. Gilman considering the services of worship, Prof. Irving

F. Wood improved Sunday school methods, Rev. M. H. Turk the social activities of the church, and Dr. Reuben Thomas church architecture. The pulpit will be the general subject for Wednesday evening, the different aspects of the topic being treated by Rev. C. H. Oliphant, Dr. Willard Scott and Mr. Henry K. Hyde. In view of the present urgent importance of home mission work in the state, the entire session Wednesday afternoon is allotted to what promises to be an especially inspiring and enlightening annual meeting of the Massachusetts Home Missionary Society. The closing session will be devoted to the responsibilities of present day Congregationalism, Rev. A. E. Dunning and Rev. W. R. Campbell leading in the discussion. The meeting will be held in the Calvinistic Church, of which Rev. A. F. Dunnells is pastor.

A Satisfying Discovery NOTHING gladdens a pastor's heart more than events which assure him that he has not lost the power of persuading men to enter the Christian life. This spring finds many a minister thus encouraged and braced for further tasks. There have been in some places notable ingatherings and in many others a perceptible quickening of Christian life. One of the pastors thus cheered had said to a friend earlier in the winter: "I have done all I can for my people, but I get no response. I am completely discouraged." But the progress of the weeks brought a marked change in the spiritual temperature, due no less to his own faithful endeavors than to helpful words spoken to his flock by a brother pastor. The downcast man has become jubilant. "Why, I have found," he says, "that I can still preach the gospel so that it touches and changes the lives of men." In this case it was the one effort more, the persistence in faith that brought the blessing. Let other discouraged men in the ministry take heart. As Phillips Brooks used to say, one never can tell how soon the clouds will break. Only stand steadfast yourself.

TO use effectively printers' ink in Christian work is an art in which many are becoming increasingly proficient. The interwoven story of Jesus' last week, prepared by an Oak Park, Ill., Pastors' Union, and to which we referred last week, was so convenient in shape and attractive in form that business men instinctively slipped it into their pockets to be read, perhaps, on their morning trains to Chicago. Many who would not find time or inclination to read the separate gospel accounts took up this interwoven account with zest and followed its

fifty or more pages to the end. Indeed, it is estimated that several thousand persons of all denominations in Hyde Park during Holy Week read the booklet. Sometimes a single line on the first page of a church program catches the eye. The foreign missionary conference of churches of the Connecticut Valley, held at Northampton last week, was advertised by an attractive leaflet entitled *The Father's Business*. Our missionary societies, too, are studying typographical effects. A fresh series of study leaflets comes from the American Missionary Association, prepared by Secretary Ryder, and stating in a graphic, succinct way, religious conditions in Alaska, Porto Rico and among the American Highlanders. The Home Missionary Society has prepared for young people a short course of study artistically made and dealing concretely with the Western states in succession. The studies are based on Dr. J. B. Clark's *Leavening the Nation*. Never were our missionary societies striving harder not only to raise funds, but to educate Congregationalists with regard to their missionary obligations and opportunities.

AT the approaching spring meetings of State Associations of our churches it is important that the proposed union of the Congregationalists, Methodist Protestants and United Brethren should have thorough consideration, where it has not been discussed already. The proposals are still imperfectly understood by many of our people. Thus far, so far as we have heard, hardly any opposition to the plan has been expressed, and wherever it has been clearly stated it has been heartily approved. At the last meeting

The Union of the Three Denominations of the Suffolk North Association (Mass.) President Bookwalter of the Western College, Toledo, Io. (United Brethren) made an address which was cordially received. The Middlesex South Conference last week heard a report by a committee previously appointed which thoroughly discussed the subject. Their conclusions were presented in the form of resolutions expressing full sympathy with the endeavor to bring about a union of the three bodies and hearty approval of the proposed General Council, with the hope that through its progressive action the most effective practicable union may be accomplished. These resolutions were unanimously adopted.

THE fiscal year of our Sunday School and Publishing Society closed Feb. 29. Its missionary department includes a large proportion of the Sunday school.

work of the denomination, and the record of progress in the forthcoming annual report shows wise planning and thorough oversight. Twenty-five superintendents, 18 missionaries and five temporary assistants constitute the force in the field, and 478 new schools organized, besides 369 reorganized and 1,890 visited, with 392 institutes attended, represent only a part of their labors.

Of the 1,947 mission schools reported in the Year-Book for Jan. 1, 1903, as re-

Our Congregational Sunday Schools lated to the denomina- tion, 66 have developed into churches, 1,456 are still mission schools, 97 have passed into the care of other denominations, 46 have been absorbed into other schools, 57 have disappeared by the removal of those who had the care of them and 156 have made no report.

Of the 478 new schools organized during the last year, 411 survive, besides 37 which have developed into churches, while several of the others will be reorganized.

Of the 144 new churches reported in the current Year-Book, 62 originated in Sunday schools planted by the society, and the schools of 34 other churches received aid from the society from their commencement. The society had much to do with the beginnings of 107 of the schools connected with these 144 churches. These figures indicate how largely our denomination is indebted for its growth to its Sunday School Society.

Receipts from churches, Sunday Schools and individuals during the year amount to \$56,322, of which \$25,607 were Children's Day offerings. Thirty-three of the fifty states and territories contributing gave more than during the preceding year. Receipts from other sources, including legacies and appropriations from the profits

Income for Missionary and Sunday School Uses of the business department of the society, swell the total to \$73,635, making an increase over the preceding year of about \$8,000. The confidence of the churches in the value of the results of this work is shown by the fact that their gifts were the largest of any year thus far.

Our Sunday School and Publishing Society continues to demonstrate its increasing efficiency in promoting the study of the Bible and in the fruits of that study in building up Christian character. The various helps for the study of the International lessons in all grades have been kept to their high standards of excellence, and important additions have been made. The experiment has been inaugurated with the beginning of this year of providing quarterlies for senior and intermediate grades without the Bible texts of the lessons, thus encouraging the use of the whole Bible by teachers and scholars. An admirable course of lessons for advanced pupils has been issued in a handy text-book on the **Our Sunday School Literature** Books of the Bible in Relation to their Place in History. This furnishes attractive studies for those who have already traversed once or oftener the courses provided by the International lessons, and if the demand for this book is sufficient, it

will be followed by other courses. The American Institute of Sacred Literature values this volume so highly that it has proposed to use it as a text-book in "correspondence classes" of the institute. The total circulation of lesson helps has more than held its own as compared with previous years, while the Pilgrim Teacher and Home Department Quarterly have made material gains.

The Business Department In addition to Sunday school helps, periodicals and other literature, the Sunday School and Publishing Society has issued several important books during the year, representing the thought and life of the denomination. A new hymn-book is soon to be published, on which much labor and money have been already expended. About 30 per cent. of the sales of the Boston house has been of the society's publications. The total sales of books in Boston and Chicago during the last year amounted to \$154,992, and the retail business has increased nearly 50 per cent. during the last seven years. The net sales of books, periodicals, etc., including *The Congregationalist*, for the last year were \$382,441; leaving the net increase in resources \$15,292. The total net capital of the society for business purposes is \$161,117, exclusive of a great number of book plates, engravings, etc., on which no cash valuation has been placed, though presumably worth \$30,000 or more. A vast deal of labor is required in supplying the requirements of the denomination, most of the orders being for small quantities to be distributed throughout all parts of the United States, and the headquarters at the Congregational House, Boston, and at 175 Wabash Avenue, Chicago, are busy places at all seasons of the year. These houses are closely related to the activities of all our Congregational churches.

AT a meeting of the archbishops and the trustees of the Catholic University at Washington, D. C., last week, the important decision was made of establishing a collegiate department to lead up to the strictly university or post-graduate department of the present institution. The history of the development of the plan has been like that of Clark College and Clark University at Worcester. Facts have overcome theory. What effect the decision will have on Roman Catholic collegiate institutions already established remains to be seen. Opinion differs now, and naturally so. The appointment to the chair of Biblical theology of Rev. Dr. Depoels, one of the commission appointed by Leo XIII. to report on Higher Criticism, shows that a competent scholar has been selected. The receipt of

Roman Catholic Higher Education \$50,000 from the Knights of Columbus for endowment of a chair of secular history shows what can be done in strengthening educational institutions by enlisting many donors of small sums. This secret society order is widely ramified, and every man represented in this donation now has a personal interest in the institution. In our opinion, gifts so made up are vastly more helpful to an institution than large gifts from one man or a few individuals. Our Protestant in-

stitutions will make a mistake if they despise the many small donors in courting men of large wealth. The asset of personal interest of many individuals in an institution's welfare is of the highest value.

IN the opinion of some of England's most discerning men the union of Church and State has weakened the power and infected the life of both Church and State. Rev. J. Brierley, hits the nail precisely on the head when he says "that England in the twentieth century, in her giant world struggle is hampered by a monstrous feudalism which is paralyzing some of her chief nerve centers. . . . The note of the English Church is not religion; it is privilege. . . . Our upper chamber, as at present constituted, is a clot in the veins of the nation's life. . . . In army administration, in church, in law, in society, everywhere the merit which the nation so sorely needs encounters and is semi-paralyzed by this **Religion and Politics in England** evil legacy of a barbarous past." But there is a hopeful outlook, and it is in the direction of a Church untrammeled by the State and soon coming to the strength in which it can assert its liberty. Rev. F. B. Meyer says that never in a hundred years have the Free churches of England "been more richly dowered with men of commanding intellectual power, glowing enthusiasm and deep spirituality. . . . While the Church of England is dwindling for want of capable young men, the Free churches are being strongly reinforced. While the Established Church is being stifled by priesthood on the one hand, and the narrowness of the Evangelical party on the other, a free air is breathed by Nonconformists, and they are linked to the noblest causes in which spirits can thrive."

THE April *Contemporary Review* contains an article by Canon Hensley Henson of Westminster Abbey, which bids fair to be to the Church of England what Abbe Loisy's recent articles have been for the Roman Catholic Church in France—a storm center for the deep-seated differences of point of view of the old and new in theology. Canon Henson long ago showed, by his drastic dealing with the apostolical succession fiction and his tenders of amity to Nonconformist Christian England, that he was the unpredictable bull in the Anglican china shop; and now the doctors in theology **Canon Henson's Bold Utterance** must reckon with him, for he has come boldly forth as the champion of the modern view of inspiration and miracles, and of the need of ethical righteousness in the church and out, if England is to be saved from the ulcers of intemperance, lust, passion for sports and amusements, and gross materialism which are preying upon her. He is not alone in striking this ethical note, and in voicing contempt for the puerilities over which the ecclesiastics of the day are contesting while society goes on its mad way unheeding the voice of the priest or the preacher, the church or the chapel.

THE *Christian Patriot* of Madras debates how needed reforms in Indian society are to be brought to pass, and while admitting that much has been done

and more may be done for India by conferences, reading of papers, petitions for change of laws, etc., yet it comes to the conclusion that the best and most effective method after all will be the method of individual assertion of conviction. "If an Indian here and an Indian there . . . dines with a friend of another caste, sends his daughter to a school after her thirteenth year, postpones her marriage till her sixteenth year and marries her to the most eligible, not the closely connected, suitors, treats his widowed daughter as a *bona fide* child and encourages her re-marriage if she desires it," then reform will come quickest, thinks the Christian Indian editor. "Wanted, Indian individuals" is the advertisement of the *Patriot*. Similar independence is just as much needed in the United States.

Church Union in Australia THE overtures made by the Presbyterian Church of Australia to the other Protestant churches will come, by reference from the state conferences, before the Australian Methodist Conference shortly, and before the Australasian Congregational Union in October. In the meantime the question is being agitated both in Australia and New Zealand. The opinion prevails that it is desirable if practicable. There are not wanting those who hold that it is not desirable if it were practicable, but outside the region of ecclesiastical parliaments, ecclesiastics and ecclesiastically-minded people, the common sense of the great body of Christians declares that there is no sufficient reason for the existence of present divisions and of the friction and waste for which they are responsible.

Wanton Waste of Life A NATIONAL vice is symbolized by the explosion in the turret of the battleship Missouri, by which thirty-three gallant officers and sailors swift as lightning flash were seared by flame and sent into the next world. We put speed above thoroughness. We have little regard for life; it is a cheap thing in America. We say we wish to have a navy whose marksmen can fire more shots in a given time and hit a target oftener than the marksmen of any other navy, and within limits this is a laudable ambition. But the ambition to excel has conquered the natural inclination of men to protect life, and consequently there have been four serious accidents on our battleships within a year, arising out of excessively rapid target practice. President Roosevelt is right in saying that the men who were killed on the Missouri last week died for their country as truly as if they had been killed in battle, and he has led off in a subscription of funds to relieve dependent relatives of those who were killed or injured. But while one cannot but mourn for the dead and admire their willingness to imperil life in a time of peace for the sake of increasing the efficiency of the navy in time of war, one also must insist that there can be such a thing as foolhardiness and waste of life by our higher naval officers, and that the time has come to put preservation of

gunners' lives above dexterity of manipulation and rapidity of fire.

THE greatest gift the hero leaves his race
Is to have been a hero,

said George Eliot, and it is true; but the moral example of the hero or heroine, great as its educative and inspiring effect upon humanity may be, does not always induce society to provide adequately for his or her kindred or dependents. Recognizing this, Mr. Andrew Carnegie, out of his superfluous wealth, without touching in any way his pocket nerve, if such he has, has set aside \$5,000,000 to be known as "a hero fund." The administrators of it are to dispose of the income so that those following peaceful vocations, who are injured in heroic effort to save human life, may be cared for until able to resume work; and they are to care for the widows and dependents of men until perchance the widow remarries, and for the children until they become self-supporting, the exceptionally able children to be furnished with advanced education. Heroes so rewarded must be heroes of peace, not of war. Mr. Carnegie has no sympathy with war, and little admiration for warriors. Seamen, railroad men, nurses, physicians who imperil life in time of plague, divers who go to the rescue of fellow-workmen—as in the case at Boonton, N. J., during the past week, which has attracted so much attention—these are the sort of men and women that Mr. Carnegie has in mind. For, in the words of Elizabeth Barrett Browning:

All actual heroes are essential men
And all men possible heroes.

You never can tell who may be the saviour of your own life, or your child's life, or the victim to come between you and death.

THE British Weekly serves notice on the Manchester Guardian (Liberal) that notwithstanding most Liberals and Nonconformists are Free Traders, the time has come in English political history when to Nonconformists who have borne the brunt of fighting the Education Act of 1902, "the question of free trade is infinitely unimportant compared with the question of religious liberty." This in response to the *Guardian's* intimation that Liberals who are Nonconformists should vote for a Liberal-Unionist who has rejected Mr. Chamberlain's trade policy and left the party, but who also is an Anglican defender of the Education Act of 1902. The *Weekly* adds that the constituency it represents, if it is asked to choose between "a Protectionist who is a friend of religious freedom and a Free Trader who is not . . . will without hesitation support a Protectionist. They know that in Protectionist America religious freedom has found its highest development." The Scotch Education Bill just introduced in Parliament pleases all factions of all parties. It concedes home rule, full popular control of schools, makes fair arrangement with those who wish sectarian instruction, coordinates the secondary schools with the universities—in short, increases Scotch pedagogical superiority over English methods. But it is introduced by the same

Ministry that foisted the 1902 Education Act on England. Why the difference? In one case the Ministry had to reckon with a people that long since broke with episcopacy and sacerdotalism, a people who under John Knox were led to insist on education for all classes in the community; in the other, with a people still tied to a church that is sacerdotal and aristocratic, and to a conception of education at bottom feudal, not democratic.

IF A. and B. are friends, and B. and C. are friends, then there is more likelihood that A. and C., whom enemies, may in due time be reconciled than there would be if B. were not the friend of each. So it works among men. Why not among nations? Certain it is that France today stands in a place of exceptional influence among the nations, and fortunately in President Loubet and M. Delcasse, the French foreign minister, the republic has men of large mold, pacific intention and singular diplomatic skill. The British and Russian monarchs are honest advocates of international concord. They will advocate settling honorably long-standing suspicion strife, and the British national legislature, press and people, will say, "Amen." Nothing but the Russian bureaucracy stands in the way of such an understanding, as we see the situation; and under the discipline of defeat and humiliating disclosures in Pacific waters even the bureaucracy is likely to give way. Given an understanding between Russia and Great Britain with respect to their future relations in Asia, Great Britain then will be in a position to compose an honorable peace between Russia and Japan without any disloyalty to her present ally—Japan. It is for this that the friends of peace throughout the world are praying.

THE fate of the Second Parliament of the Australian Commonwealth trembles in the balance. The Premier, Mr. Deakin, has in hand an arbitration bill which is intended to apply to industrial disputes that go beyond the bounds of a single state. To this the Labor Party desires an amendment to bring the civil service under its operation. Hitherto, Mr. Deakin has stoutly resisted the amendment. One of the principal objections to it is that if the Australian Commonwealth declares what the states shall pay their civil servants, it takes away from them the power of managing their own finances, and interferes with state rights. If such a bill were passed, it would probably be challenged before the high court as unconstitutional. However, the Labor Party will vote solidly for it. It remains to be seen whether enough members will come to the rescue of the government from the Opposition side of the House. The government expects to win by two or three votes. If it does it will be the first check given to the Socialistic Party in the commonwealth.

PUBLICISTS of more than one nation during recent years have discussed the malign influence of modern journalistic enterprise in fomenting war be-

tween nations and thwarting the amicable efforts of diplomats. In this editors are chiefly to blame. Once war is declared the war correspondent becomes a *persona non grata* to military and naval commanders, and never has the censorship on news from the field been stricter than in the present strife in the far East.

Wireless telegraphy employed by journalists as Spies with a marine base of operations has eluded the strict supervision of the Russian and Japanese censors, and Russia has just served notice on the Powers that she will treat all correspondents using this method within the area of Russian military operation as spies, and that their vessels will be seized. This is a new dictum in international law, not provided for in The Hague Tribunal code; and as most of the correspondents are British and American citizens, Russia's arrest and execution of them might lead to serious complications.

Whether Russian carelessness or Japanese strategy are responsible for the happenings in Port Arthur harbor last week is not absolutely clear. Evidence now at hand points to the second explanation, and if so Russia's sorrow must be less acute. Whatever the explanation, the great battleship Petropavlovsk is destroyed and sunk, the battleship Pobeda is seriously crippled and a torpedo boat destroyer has been sunk, the latter in a spirited engagement with Japanese boats of the same class, the former ships either by contact with Russian mines carelessly overlooked or which had floated from their moorings, or by mines laid by the Japanese or by a submarine boat which Japan is said to have, but which she is not formally proclaiming as part of her naval equipment. Explain it as subsequent revelations may, Russia's naval power is the far

Russia's Catastrophe East is reduced to a negligible minimum, and worst of all—from the Russian standpoint—the great "Cossack of the Seas," Vice-Admiral Makaroff, is dead, he, with the celebrated artist Verestchagin and most of the crew of nearly seven hundred souls on board the Petropavlovsk, being suddenly killed by the awful explosion. Naturally there is perturbation and profound grief throughout Russia, and the joy of victory in Japan mingled with profound respect for the dead naval hero. Russian sorrow is mitigated somewhat by the fortunate escape, though not without serious injury, of Grand Duke Cyril, who also was on the admiral's flagship. Latest reports from British correspondents seem to indicate that the harbor was countermined by the Japanese, and that Admiral Makaroff was outgeneraled by Admiral Togo.

Princeton Theological Seminary as usual is conservative. Prof. B. B. Warfield, in the April *Princeton Review*, condemns the proposed union of the Presbyterian Church (North) and the Cumberland Presbyterian Church. The ground of opposition is that it is proposed to unite two bodies, one with a theology that is Arminian, the other with one that is still substantially Calvinistic, notwithstanding recent revision of the Confession of Faith. In Australia and New Zealand Calvinists and Arminians are rising above *isms* to

the plane of common discipleship of Jesus the Christ. Professor Warfield has so much confidence in Calvinism that he defines it as "just religion in its purity."

Andover's Latest New Departure

Our oldest school of theology has again taken the lead in a new movement which may give to it as great distinction as it gained from its departure from orthodox standards of belief a dozen years ago. About forty pastors of home missionary churches have sojourned for two weeks on Andover Hill, occupied the studies and bedrooms of Bartlet Hall, enjoyed the historic associations of the place, held daily fellowship with one another, and have been welcomed into the seminary classes and other regular exercises. Admirably arranged courses of lectures have been provided for them and the evenings have been occupied with discussions of practical topics connected with the ministry and the churches, in which several prominent ministers have taken part.

This conference was projected by Secretary Emrich and other officers of the Massachusetts Home Missionary Society, with the cordial co-operation of the seminary faculty. The expenses of the attendance were provided by donors whose names are not mentioned. The time was well chosen, as many of these pastors have their largest congregations in the summer when city people invade the rural districts. The conference was more successful even than its promoters had anticipated. What these two weeks of quiet study, social intercourse, spiritual refreshment and instruction by able teachers may signify to these pastors and their churches cannot yet be estimated. It is safe to say that no similar period of Andover's most prosperous days was ever more useful.

While the conference will be an important landmark in the history of the seminary as being the first, it is to be hoped, of a long series of such meetings, it will always be memorable as having had the last service of Prof. E. C. Smyth, whose lectures were greatly valued, and whose sudden death shadowed the closing days of the conference. It is quite possible that out of this meeting may come a larger service of the churches by the professors, by means of institutes and seminary extension courses.

While provision will probably be made in future for the expenses of a certain number of home missionary pastors, there are sufficient accommodations on the Hill for ministers who can bear their share of the expense, and many of these, we are confident, would welcome such an opportunity to renew their student life. The lectures and addresses were of a popular character, calculated to interest and help Sunday school teachers and other Christian workers. The meeting fitly closed on Thursday of last week with a discussion in the afternoon of the most pressing problems of the churches, in which the home missionary secretaries of the six New England States took part, and in the evening by addresses on some broader aspects of our Congregational life and influence. Rev. F. A. Noble spoke on the necessity of spiritual efficiency; Rev. A. E. Dunning on the

development of the work of the laity; and Rev. O. S. Davis on our denominational self-consciousness.

No place is better suited for this admirable new departure for New England Congregationalists than the historic Andover Hill. The way seems to open for the seminary to have a future as useful as its past has been if it can be a rallying ground for pastors and other representatives of the churches to prepare themselves more effectively for service and to plan new campaigns to meet new times.

The West Is of Age

It is difficult for sons and daughters who have always been well cared for by their parents to realize when they have reached their majority that they ought to be self-dependent. We know able men who have fallen behind their abilities for public service because they have continued up to middle life to look for support to their abler fathers.

Many of the religious, educational and other philanthropic enterprises in the West are the children of New England. Some of these have grown to maturity, but they still turn to their mother for nourishment. Some of them have children of their own, and they are sending these back to their grandmother's breasts for food. It is time that the first generation should be weaned and that the second should be taught that the sources whence their mothers drew their early sustenance are getting dry.

We have known and do know—and it would be unfair to omit saying it—*institutions in the West which have been built by great self-sacrifice, even at the cost of the lifeblood of choice men and women who have founded and nurtured them. We are directing attention especially to enterprises which minister to local communities and which, independently of our missionary societies, send agents into New England to collect money.*

We have known a number of instances where, purely from force of habit, local churches and other good enterprises in the West have continued to solicit from the East funds for current expenses, when they had members and supporters who would have scorned the idea of begging for their personal needs, though these enterprises dependent on them were wholly of a local character.

We lately had occasion to inquire concerning two such plants, one a school and the other a mission, both having had agents in New England collecting money. We were informed by persons living in their neighborhood that both were needed and were doing excellent work. But the question was raised why individuals and churches many hundreds of miles away should be asked to support them when their own communities were abundantly able to take care of them. One pastor who had inspected these enterprises, expressed his conviction that they ought to be provided for by those on the ground, and added some impressions of general interest to Eastern givers. These in part we print herewith:

I wish you would inaugurate a vigorous editorial campaign against Western institutions begging money in New England.

First, because there is no need of it. The

West is rich. It has made and spent two or three fortunes while the thrifty New Englanders have saved one. There is an abundance of money here and Congregationalists share in it; but they, like most Western people, are too materialistic, too much bent on money-making, to put it into schools and missions.

Second, because so long as New England money can be secured for our work our people themselves will not give. I am a New Englander. I came West in 1890, and have had pastorates in three Western cities, and can see how this thing works. There is money in abundance among Congregationalists here to equip and endow every institution we have, but so long as you New England folks will be such easy marks you are going to be squeezed. The fact is Western people have not learned to give yet, and they won't as long as New England Congregationalists will do it for them.

I expressed these same sentiments last Sunday in my pulpit when \$3,000,000 sat in front of me. I believe *The Congregationalist* can do much good by hitting this thing hard, and then keep on hitting it until Western Congregationalists are compelled to take care of their own institutions and support our Congregational enterprises as they are abundantly able to do.

A conviction of the same sort is held in Canada, though its western provinces have been settled later than ours and during the last few years have grown more rapidly by immigration than some of our newer Western states. A minister in the *Presbyterian* of Toronto says:

It has been felt for some years, both in the East and in the West, that we have not been doing all that we ought to do, and can do in the West, for our own home mission work. There is ground for thinking so. It is generally admitted that the West is the most prosperous portion of our Dominion. It is the conviction of the writer, having served the Church both in the East and West and having some considerable knowledge of her people, that the average income of the Western farmer and tradesman and business man is much higher than that of his compeer in the Eastern portions of our country.

New England is getting its full share of immigration from foreign countries. Its character has greatly changed within the last generation. Figures recently given by Rev. Joel Ives, home missionary secretary in Connecticut, show that that state is as truly missionary ground as Minnesota or Oregon. It is more than possible that within the next twenty-five years the parents in the East will turn to their prosperous children in the West and ask their aid. The time is already ripe for these children to learn how to take care of themselves.

The Rich Young Man

The significant things in this encounter are the perfection and imperfection of a character which won such high regard from Christ. Looking upon him Jesus loved him and with love's desire saw possibilities in his career of which he himself had never dreamed. It must have been a fair and noble character which thus appealed to Jesus—a type of that high and cultured thinking and freedom from low aims which inherited wealth now and then produces and which looks so much like tested and victorious character.

Nor was it a stagnant mind which won so much regard from Jesus. He had that most hopeful of all qualities, high spiritual ambition. He came running—eager and expectant—to ask about inheriting eternal life. He was ready to do as well as question, full of a high enthusiasm,

prepared to expend the energy of a full-powered youth. No wonder Jesus loved him.

Yet with all these high and noble qualities there was a flaw—an imperfection which hindered that glorious ripening of service into character of which Jesus thought as he listened to his words. That which he valued most was the fatal hindrance in his path. He had brought himself to Jesus; but he had reserved the wealth in which he trusted. Jesus put his hand upon the vital place and claimed from him that which he valued most, not for its own sake, but as a clearing of the path to the new life of the heavenly kingdom. The young man could not even imagine himself bereft of this wealth which he had inherited and used and to which he owed his importance and his opportunity. He could trust Jesus up to the point of the disposal of that; but there his trust stopped short. For his heart was in the pleasant, honored, influential life that he had led and his desire of spiritual attainment could not free itself from its fetters.

We have our dreams of enjoyment and attainment, our spiritual ambitions and desires. But Christ has a higher vision of what we may do and be. He will not leave us to the lower thought and aim. At whatever cost of possessions, pleasures or present content he will call us up to higher ground. He may any day make his saying: For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the good news shall save it, as searching and imperative to us as to the rich young man. Woe to us, then, if it shall prove that we care more for our possessions than for the call of Christ.

Our Handbook Topic for the Midweek Prayer Meeting, April 24-30. Mark 10: 17-31.

In Brief

We shall publish next week a notable article from John Mitchell, the labor leader.

Nobody can be happier over the outcome of the Andover Home Missionary Conference than the modest people who by putting their hands in their pockets made it possible.

A cablegram from Mr. W. N. Hartshorn last week announced the arrival at Jerusalem of the delegates to the World's Sunday School Convention, where they heard in a tent a sermon from Rev. Dr. John Potts of Toronto.

The moderator of the National Council issues a reminder to the associations and conferences to appoint delegates to the meeting next October and to see that those appointed attend. It would increase the interest if we could know soon what it is proposed to do at that meeting.

Rev. George McClellan Fiske, D. D., elected bishop-coadjutor of the diocese of Springfield, Ill., last week, is a representative of the High Church party in the Protestant Episcopal Church, whose ability and irenic temper have given him a conspicuous place in the Broad Church diocese of Rhode Island.

An effort was made in 1887 to bring about a union of Baptists and Free Baptists in the Maritime Provinces of Canada. The effort is to be renewed by a meeting of a joint committee of the two denominations next month. The result of such union we should suppose would be a denomination of free Baptists.

The pastor of a Congregational church in Bridgeport, Ct., is Rev. Canio Cerreta, the Sunday school superintendent, Alfred O'Brien and the clerk, Agostino De Napoli. Christian union is doing more than breaking down denominational barriers when Roman and Celt are officers in the same local church.

Our statement that a gentleman had received requests for a pulpit Bible from churches too poor to buy one, has brought to us several offers to furnish such Bibles. As we have mislaid the address of the gentleman referred to, we shall be pleased to hear from him, or poor churches without pulpit Bibles.

If the "Pike," which corresponds to the Midway Plaisance of the Chicago World's Fair, is to be the great attraction at the St. Louis Exposition, it will be some small comfort to those who are laboring to get some recognition of religion at the exposition that the Jerusalem show will be a part of the Pike.

The president of the imperial department of public hygiene in Germany, having been called in to give his opinion on the question of the individual communion cup, an issue now being discussed among Lutherans, admits that the common cup mode of administration, as usually carried out, is open to criticism on hygienic grounds.

The Springfield *Republican*, a journal not given to criticism of ex-President Cleveland unless under extreme provocation, is quite right in its condemnation of the zeal and acerbity which he is showing in proclaiming that never by any "chance, either waking or sleeping, living or dead," has he recognized a Negro as a social equal.

R. J. Campbell has been writing on Religion and the New Humanism. He points out the Christian source of much good that is unrelated to organized religion or that is indifferent to formal Christian doctrine, and he closed his article by asking whether the humanism and the religion of today do not need a perspective which will include both their ideals?" Yes.

A champagne thirst and a beer purse—that has long been a figure of speech intelligible even to the ascetic, but it has been left for a Methodist preacher on a small salary to coin an expression which many a preacher today will understand all too well. "How can a man support a sealskin wife on a muskrat salary?" asked the preacher of his presiding elder.

The murderer of Rev. Benjamin W. Labaree in Persia was a fugitive from justice when he committed the crime. He had slain a Syrian, and the English and American missionaries had brought pressure upon Persian officials to bring about his arrest and prosecution. In revenge he attacked and killed the first missionary he met. He has not been arrested yet by the Persian authorities.

We reaffirm that belief that the greatest national issue is the maintenance of prosperity.—*Platform of New York State Republicans*. The greatest national issue is the maintenance of honesty. Increase in material possessions with decline of commercial and political honor and integrity is impossible in the long run; but if it were it would not be desirable.

Russia condoles with us because of the disaster on the Missouri and we with Russia because of the sinking of the *Petropavlovsk*. "One touch of nature makes the whole world kin," and a common woe overrides all considerations of international etiquette. Brave men have died and Japan would be the last Power to complain of the amenities drawn out by sorrow.

The New York East Methodist Episcopal Conference the other day had before it a riddle almost as puzzling as that of the Jews about who of the seven husbands of the same wife

should have her in the resurrection. The rules of the conference provide that a widow shall receive an allowance from the widow's fund according to the number of years her husband has served the church. A woman who had been the wife of two deceased ministers of the conference made application for aid. The question was, Should the amount to which she was entitled be measured by the total years of service of both husbands?

The *Living Church* of Milwaukee, the organ of High Church Episcopacy, says that when the General Convention of the Episcopal Church meets in Boston next October, "the bishops and delegates will find themselves in a place where Satan visibly manifests himself just as he did when our Lord conquered him in the wilderness. For is not Boston Satan's greatest stronghold in the land?" Martin Luther exorcised the devil by hurling an ink-stand at him. It is rather a long stretch from that city of flowing beer to get an accurate aim on Boston, "where Satan's seat is," with a pot of printer's ink. But let us hope the bishops will get after him with a more effective weapon in October.

Points Worth Noting in Church News

A new way to recruit the churches. (A Church Hero-Band, page 583.)

A call for a New Mexico student band. Who will volunteer (The Crisis in New Mexico, page 586)?

An illustration of the complex make-up of the Congregational ministry (Both Sides the Brooklyn Bridge, page 588).

Our call for a Congregational propaganda wakes a responsive echo in the Northwest. (Eastern Washington and Northern Idaho, page 591.)

All the churches in a state unite to save one of their number from absorption by another denomination. A loyal family that (Indiana Broadside, page 584)!

Conflicting opinions as to Congregationalism being the solvent of the sects (From Jacksonville, page 562; Inclusive Congregationalism, page 586; A Decade in Cleveland, page 584).

Pepper and Salt

BY STEPHEN VAN OGDEN

A street car advertisement parodies the familiar nursery rhyme in the mouth of a greedy little maiden:

Twinkle, twinkle, little star.
I've discovered what you are—

a signal, that is, for sending a certain alleged table luxury up above where the stars reside. How characteristic of a not uncommon modern attitude of mind. Mystery has gone out of fashion. We explain or ignore it. And table luxuries are matters of the first importance. Up above in the dwelling of the star inhabitants these same discoverers of reality might be inclined to further parody, "Let us eat and drink, for tomorrow we do not die."

"What weakness to talk of 'up above,'" says our friend, Amœba, with his smattering of day-before-yesterday scientific philosophy and his most unpoetic eyes. "This world must be cured of geocentrism before the new age of common sense comes in. If there were any heaven (which there isn't) it must be dissociated from misleading notions of direction." Now Amœba has his troubles with the obstinate poetries of the dictionaries. Like all the rest of us he talks poetry without knowing it. Most of our words are metaphors and Amœba cannot help himself, though he would do almost anything (but hold his tongue) to be as prosy and exact as a chemical formula.

As for the rest of us, we prefer poetry and object to it that every time we raise our heads in a metaphor Amœba should think it his duty to flat us down with a scientific technicality. We like to say that the sun rises. We know well enough that if we stood still for a sufficient number of hours our feet would point somewhere about where our heads are now pointing. But we are not interested in the pointing of our feet and we sincerely prefer our symbolic poetry to Amœba's labored and anaemic prose.

* * *

When a poet deliberately sets himself to use the technical slang of Amœba's science classes he is apt to make a mess of it. Here, for example, is a recent one who sings of the pursuit of pleasure:

And we shall follow 'till our last hope dies
And our last volt of energy is spent.

This poet's volt gives us a jolt. We forget the pursuit of pleasure and the lilt of song in wondering whether he believes that electricity is life; and, if so, why not—as the boys say. And when he sings of the world's youth:

The ooze of ocean felt a trouble grow
Within its bowels, where the vital pain
Through protoplasmic cells began to flow,

we begin to think of Jamaica ginger and are sincerely sorry for the ocean. The science is rather out of date and the verse—well the verse gives us symptoms of a sympathetic stomach ache.

* * *

Amœba would delight in a recent book by Elie Metchnikoff which is called the *Nature of Man*, though of course the author is not at all in Amœba's class, but is a great and helpful student of biology. The publishers tell us that this book "is marked by a refreshing naïveté and a large simplicity." Quite so! The author confesses to much inevitable ignorance in the fields which he himself has studied, but the "large simplicity" comes in with the number of things in other fields which, because he doesn't know them, "ain't so." A better specimen of the modern asserters of the universal negative, before whom our friend Amœba stands in such religious awe, we have seldom met. "Science cannot admit the immortality of the conscious soul," he says, "for consciousness is a function of special elements in the body that certainly cannot live forever." And again, "Death brings absolute extinction."

* * *

But, my dear Professor, how do you and your acolyte Amœba know so much more than the rest of us that you say not only that you do not know, but also that there is nothing to be known? Why so modest in your own biology and so negatively omniscient in other realms? We grant with pleasure that you know the things you know; and we are sincerely grateful for a life devoted to studies which serve the interests of the race. But the puzzle is how you know what you confess you don't know, and, according to your own account couldn't know even if you were to die. Are you not, after all, a little like the greedy little girl in the advertisement, lifting up your hands to say to the mysterious light of life:

Twinkle, twinkle, little star.
I've discovered what you are.

Or, rather, in this case, what you are not?

Professor Smyth's Funeral

The funeral of Prof. E. C. Smyth was attended last Friday afternoon at the Andover Seminary Church by a large concourse of townsfolk, and of ministers and others from abroad. The services were conducted by Professors Hincks, Day and Platner. The latter read an address which had just been printed for circulation among Professor Smyth's pupils, congratulating him on the completion of forty years of continuous service at Andover.

President Harris of Amherst read the commitment service as the body was laid beside the new-made grave of Mrs. Smyth, and not far away from the last resting place of Stuart, Phelps, Woods, Stowe, Park, Edwards, Barrows, Taylor, Pease and Churchill, of the most of whom he had been the contemporary for a longer or shorter time.

Our Readers' Forum

A Vote for the Propaganda

Dr. Patton's call for a vote on his proposition for a Congregational propaganda should not go unheeded. The need of the West as set forth by Dr. Patton is unquestioned; but even in orthodox New England there are communities where Congregationalism is practically unknown. The writer is pastor of a church on the Maine coast the Congregational membership of which is less than ten per cent. And even this small percentage did not inherit Congregational principles nor receive early training in Congregational homes. I desire to and do hereby cast an affirmative vote for Dr. Patton's proposition as a whole and for each paragraph thereof. Especially would I indorse the suggestion for "a tract on Congregationalism and American Political Ideas, showing that we are the true American church." I am more and more impressed with the significant relationship between the beginnings of Congregationalism and the beginnings of our nation. A Congregational propaganda will strengthen that relationship.

Other denominations, through the summer guests, freely distribute their literature. What we want is a frank and concise statement of Congregational history, principles, doctrines, present activities and aspirations and we want it now.

South Bristol, Me. C. W. ROGERS.

Wanted—a Standard Version

In *The Congregationalist* of Feb. 13, you quote from an article by Dr. Hamlin, in which he pleads for the use of the American Revision of the Bible, and charges those who do not use it with inconsistency and worse.

This plea raises some questions that are both vital and practical: (1) Is it essential to have a standard text of the English Bible? (2) If so, which shall be the standard text, the King James Version, the English Revision, the American Original Revision, or the American Standard Revision? (3) How and by whom shall the standard text be determined?

I think that until these questions are answered satisfactorily the bulk of English-speaking people will continue to use the King James Version. They want a uniform text, and will cling to the one they have until a better is provided.

Whitehall, Mich. THOMAS H. WARNER.

Church Scrap-Books

In your paper of Feb. 20 I noticed an item about Church Scrap-Books, mentioning the one at Dalton. In 1880 I began such a scrap-book for Kirk Street Congregational Church, Lowell, Mass., gathering everything printed by and for the church—reports from newspapers, etc.—and have now six volumes. This was my own "fad," the church having nothing to do with it.

At the First Baptist Church here in Lowell they have appointed an historical secretary. He has a scrap-book of fifteen years' growth, and has also gathered all he could in the way of record of years ago. At the celebration at the seventy-fifth anniversary of his church, all the historical part was taken from this secretary's files.

Already the Kirk Street book has shown its value, and it is becoming more valuable, of course, with every day.

Lowell. ALBERT W. BURNHAM.

A Dominant Personality
on Andover Hill
for Forty Years

Prof. Egbert C. Smyth*

By Prof. E. Y. Hincks

His Characteristics as
Teacher,
Citizen and Friend

Out of the wide field covered by his department of theology Professor Smyth chose for especial attention the history of doctrine, and it is upon the merit of his achievement in this section of church history that his reputation as a scholar and teacher must chiefly rest. I cannot speak of his knowledge of Christian doctrine with a confidence inspired by pursuing extensive studies in this department, but I may express an opinion based on my observation of his accuracy of mind, his tireless diligence and on the impression of a ready command of his sources made by his writing and conversation, that it was ample and profound. A master of church history, Prof. George P. Fisher, also holds this opinion.

Of Professor Smyth's merits as a teacher I can speak with a confidence due to the fact that I know many who like myself have found in it a peculiarly stimulating and suggestive quality. His carefully prepared and weighty lectures were delivered with a glow of feeling which made attention easy and fastened the leading facts imparted in the scholar's memory. A mind of large grasp and systematizing power gave the material presented lucid arrangement. One cannot appreciate Professor Smyth's power as a teacher of church history who does not know that he was himself a theologian admirably qualified to fill a chair of systematic divinity. He had the four most important qualifications of a theologian: a rich Christian experience, an acute speculative intellect, a strong imagination, and a profound knowledge of the development of Christian thought.

I have never seen a man of so spiritual a mind, an intellect which so moved in the divine revelation as in its native element, a reason so eagerly grappling with the delightful task of elaborating out of a Christian experience the Christian conception of God. Here he reminded me of two great thinkers; perhaps those whose works he knew best and loved most, Augustine and Edwards.

Professor Smyth had a theology of his own, to which he held with intense conviction. One might suppose this to be a disadvantage to a teacher of Christian doctrine, at least to one of his ardent

temperament. It would prevent him from an objective and accurate presentation of the writers whose views he discussed—he would either read his own views into their writings or deal hardly by them when their thought unmistakably differed from his—so it might be supposed. I think that if Professor Smyth felt this temptation, his historical training and his high regard for truth prevented him from yielding to it. He was a true historian, and had a historian's pleasure in tracing the development of dogma. But he had an intense belief that this development was mainly due to the action of the Spirit of God leading the Church to give the Scriptural truth, as it lay in its own mind and heart, clear expression as doctrine. He believed that "the fellowship of the Spirit" is common life in truth divinely given and appropriated through divine help, and that the advancing doctrine is the ever-renewed and ever-fuller confession of the truth.

The work done by the antenicene Church in drawing out the conception of God implicit in its faith in Christ, he believed to have been done under the stress of imperative necessity, and to have preserved for the Church of subsequent generations the essential truths of Christianity. As the result of this belief his history of the development of doctrine up to Nicea was a masterly exposition and defense of the doctrine of the Trinity.

Professor Smyth's work as a teacher of church history was by no means the only important service which he rendered to the Church. He was a man of affairs as well as a scholar, deeply interested in the life of the present day, a keen observer of human nature, gifted with an unusual power of influencing men. He did important service in various positions of responsibility, among which was a place in the Prudential Committee of the American Board occupied by him for many years. He was a trustee of Bowdoin College during the greater part of his active life. His weight of character, his quickness of perception, his sagacity and his self-control made him an influential member of any body appointed to responsible action.

Something must be said about the course taken by Professor Smyth in 1883 and the years immediately following, although I do not wish to revive the expiring embers of a theological controversy. The affirmation of a belief that those who do not hear the gospel in this life may possibly hear it in the next world (he never affirmed it as a matter positively revealed) was drawn out by the action of a council which had refused ordination to one of his pupils who had shown a leaning to this hypothesis. A sharp attack on the seminary was immediately made by a widely-known Congregationalist.

This precipitated the controversy. The theory in question had value for Professor Smyth because he intensely believed that Christianity was an expression of

God's gracious disposition towards mankind, and that it would not make its full appeal to the human mind unless it were appreciated as such. He did not think that an eschatology which forbade hope for all who did not know and receive the gospel in this life was consonant with the great Christian truths; and he claimed for himself and others permission to hold the hypothesis in question, while admitting the right of others to broaden their eschatology by another, which he held less reasonable.

That so he established his right as an evangelical Christian teacher to hold this belief would, I suppose, be pretty generally admitted. The action of the Board of Visitors in refusing to complete their defective action by a new trial, and subsequent events in the conduct of the American Board may be taken as suggesting this. Professor Smyth's action since those years of turmoil has confirmed the assertion which he emphatically made at the time, that his interest as a theologian and a man centered in the divine Christ and in his atonement. He was essentially a conservative theologian.

To those who knew him well Professor Smyth seemed greater than anything that he did. He was a very able, interesting and lovable man. His presence, if not commanding, had an unobtrusive dignity and calm benignity which impressed and won. He was most genial and unassuming, and his conversation was illumined by a delightful humor. He was a man of remarkably warm and sympathetic nature. Few entered so deeply into the troubles of others. Young men loved him. In him an affectionate and gentle disposition was united with an indomitable will. Few men have so much tenacity of purpose, yet he was not imperious. He was a devoted friend, a fervent and childlike disciple of Christ, a patient and courageous advocate of the truth as he saw it. As a theologian I am disposed to describe him in words which Henry B. Smith wrote about Edwards, the beloved master to whose yet unpublished writings he was giving eager study almost to his last moments: "He was a man, take him for all in all, we have not looked upon his like again; simple yet profound; subtle and comprehensive; humble yet ardent; of an intense spirituality and the keenest polemic sagacity."

The list of speakers for the Student Conference at Northfield, July 1-10, include Rev. G. A. Johnston Ross of Cambridge, Eng., Pres. Charles Cuthbert Hall, D.D., Rev. Anson Phelps Stokes, Jr., Mr. Robert E. Speer, Mr. John R. Mott, S. H. Hadley and Rev. R. A. Falconer of Halifax. This is one of a series of seven conferences, held annually for the students of different sections of the country. Two, the Southwestern at Ruston, La., and the Pacific Coast at Pacific Grove, Cal., are held during the winter holidays. The others are at Lakeside, O., June 17-26; at Lake Geneva, Wis., June 17-26; at Waynesville, N. C., June 10-19; and at Gearhart Park, Ore., May 28-June 5.

*Professor Smyth was born in Brunswick, Me., in 1829. His father was William Smyth, for over forty years professor of mathematics in Bowdoin College, a man of noble moral earnestness, an ardent supporter of the anti-slavery cause in its early and unpopular days, an untiring and effective laborer for the improvement of public education in Maine. Egbert was the eldest of eight children, of whom six were sons, Dr. Newman Smyth, the distinguished pastor of the Center Church, New Haven, being the fifth child.

After graduating at Bowdoin and at Bangor Seminary in due course, he went to Germany to pursue theological studies. On his return he was appointed to the chair of rhetoric in Bowdoin. Two years later he was chosen professor of natural and revealed religion in his *alma mater*. The labors of this new position included the duties of a college pastorate. During the seven years of his service in this chair Professor Smyth went to Germany a second time. At Berlin he studied theology and Christian ethics under Dorner. In 1863 he was called to the Brown professorship of ecclesiastical history in Andover Seminary and continued in active service in that position until his death.

Religion at Work in the Life of the World

Christian Witness Bearing

By Rev. G. Campbell Morgan, D. D.

An Answer to the Question
What Is It All Good For

A Christian is one sharing the Christ life. That life being sustained diligently and expressed clearly will fulfill definitely defined functions. These may be broadly described as those of testimony, of activity and of vindication.

TESTIMONY

The Christian will constantly bear witness to the reality of spiritual things. By this statement it is not now intended that the testimony shall be that of speech, but that of the habit of life. The essential greatness of the Puritan fathers was their recognition of the spiritual realm and of the eternities. These men had their roughnesses, which were the excrescences of greatness, but they were no dreamers having lost their consciousness of and sympathy with the actualities of the passing day. As one looks back at them through the centuries, they are seen as giants whose feet touched firmly the earth, but whose heads seemed to be far lifted into the heavenly spaces. They acted, they suffered, they even fought, but behind every thing was the supreme consciousness of God and the value of spiritual things. This was their essential strength; and notwithstanding all the limitations of the age, it made them such men as broke down tyrannies, emancipated peoples and laid broad and strong foundations of new nations.

Every devout Christian is a Puritan not in some of the accidents and peculiarities of the passing hour, but in this essential testimony borne to the reality of the eternal, the unseen, the spiritual. The Christian will live among men, prosecuting the ordinary business and professional avocations, always providing that such are not in conflict with the hidden and spiritual facts. But all these things will be influenced by and conditioned within the spaciousness of spiritual sight.

The testimony will moreover be borne perpetually to the possibility of victory over evil. Certain current phrases will be absent from the speech. For instance, a true Christian will never speak of "necessary evils," nor assert that of "two evils men should choose the less." In every walk of life, under all circumstances, no matter what the pressure, the Christian will perpetually testify to the uselessness of sin, and will deny its necessity under any circumstances. It may be that at times, though rarely, in these days, he will be driven to choose between sin and death, but there will be no hesitation, for to him death is but the shadowed portal to the larger life, while sin may be the falsely lighted passage to the deepest death.

The testimony of the Christian, moreover, will constantly be a witness to the possibility of victory over positive evil within the nature. When the man of the world shall declare that righteousness and purity are impossible to him because of forces of lust and passion that are within the very fiber of his being, the Christian will answer, These very fires

burned also within me, but "where sin abounded, grace did abound more exceedingly." The fires are quenched, the chain is broken, and I have been made free from the law of sin and of death, and what is true in me is possible for all.

And yet again, the value of a Christian life is its testimony to the true balance of human nature. Not in the scourging of the flesh, or the destruction of a single God-given power, lies the true Christian testimony. Not in the cultivation of the spiritual to the neglect of the mental, and the destruction of the physical; but in the recognition of the whole being as a divine creation, to be conditioned within a divine law, in order to the showing forth of a divine praise.

ACTIVITY

In the fulfilling of this value of testimony there is moreover, the fulfilling of another value, that of activity. All such Christian living is a contribution to the well-being of the State, to the force making for righteousness and love, as the regnant qualities in human life; and toward the sum total of God's final victory. Men do not always recognize the value of Christian men to the well-being of the State, though it is very great. Imagine for a single moment what would be the likely issue if all Christian people were lifted out of London, New York, or any of our cities, or the nations of the world. Surely the Master understood perfectly the true value of His own teaching when obeyed in the lives of men, and He said: "Ye are the salt of the earth," "Ye are the light of the world."

Every Christian will partake of the nature of salt. All Christian living is anti-septic, purifying, preventing the spread of corruption. Every individual follower of Christ is as a light shining in a dark place, and the whole company of the Church in the world at any given moment creates the light that men most need in the darkness of sorrow and of sin. It is to the Church that men still turn. On one occasion George Campbell stood side by side on a temperance platform with an avowed atheist. The atheist, speaking first, appealed to the strength of human will for the overcoming of the appetite for drink, and in a contemptuous aside said, "The man that invented gas has done more for the human race than all the preachers of Christianity." When George Campbell arose to address the meeting he began by saying: "If I should be plunged in sorrow tomorrow, or should find myself approaching the confines of this brief life, I should wish some preacher of the Cross to tell me again its story, for my comfort and for my strength. I presume that my friend under such circumstances would send for the gasfitter."

This is to put the real value of the Christian fact and Christian people in such form as to fasten it upon the mind. Let all cities and all nations recognize, as they will do sooner or later, that the men that save the State and serve the State are

such as know and follow and reproduce Jesus Christ. This is but to say that every Christian life is a contribution to the force that makes for righteousness, and makes for love, and wherever man, woman or child lives in true loyalty to Christ, there is being exerted by that very life a part of that mighty energy of God in Christ, whereby at last he will heal all wounds and dry all tears, and build the city for which men have looked during the centuries, in which there shall dwell no evil thing.

A VINDICATION OF GOD

And yet once more. The Christian life is a vindication of God in the midst of a skeptical and unbelieving age. Men standing outside the realm of personal relation to him can never understand his method, because they do not understand his purpose. The result is ever that of criticism and opposition. "The mind of the flesh is enmity against God." It questions the wisdom of his action, because it does not know the reason thereof. Christian men and women in the realization of conduct issuing from character, both of which are admirable in the eyes of the world, vindicate the method of God, as they contribute to the understanding of his purpose. In them the law is seen to be a hedge of love, and the very fires of testing and of trial are found to be gracious messengers which never burn the pure gold, but destroy only the dross.

It is impossible to live the life of quiet, calm trust in God in the midst of the turmoil and unrest of this feverish age without creating an atmosphere of quietness and peace of which all will become conscious. This atmosphere is a vindication of him in whom trust being placed, it results. How often have we looked at some sorrowing, tempest-tossed man or woman who has through all the ordeal evidenced a quiet strength and a great heart satisfaction, because they have believed God. We have never looked upon such courageous confidence and such resulting peace without being ashamed of our lack, and without having realized that God was vindicated in his children.

For these purposes Christians exist. Christianity is infinitely more than the salvation of an individual. It is that, but with the larger purpose of creating an opinion, exerting an influence and encompassing an end. The goal toward which Christ moved was the setting up of the kingship of God, the restoration of a lost order. All those who share his life have that same goal, and the values of Christian life are these of testimony borne to the grace and government of God.

The whole creation groans in its limitation, and waits for the manifestation of the sons of God. Every such present manifestation is a contribution to the breaking of humanity's bonds, the ending of the race's limitation and the change of groaning into acclamation and worship.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

36. Will you kindly develop further your answer to Question 15, as to deepening acquaintance with God?—A. L. (Mass.)

Drummond's greatest contribution to his time lay, probably, in his clear discernment and insistence that there was law in the spiritual world. To that contention of Drummond's, it seems to me, it may be as clearly added, that the laws of the spiritual world are exactly the laws of a deepening personal relation, our moral and spiritual life lying wholly in this sphere of personal relations. The suggestion made in the question referred to, therefore, was that the same means that will deepen any other true personal friendship will deepen our friendship with God. It has therefore seemed helpful to me to see that the same basis underlies a deepening acquaintance with God that underlies any significant friendship, namely: mutual self-revelation and answering trust; mutual self-surrender, and some deep community of interests; and that in building on such a basis one may well have in mind exactly the means by which other friendships are developed, namely, through persistent association, in a real giving of time, with repeated expression of one's love, in sacred respect for the personality of the other, and in scrupulous honesty. Other similar suggestions might be made. Bishop Brent has carried out this thought of friendship with God in a little book on that subject, and I have myself tried to develop exactly the line of thought here mentioned, in the eleventh chapter of my Reconstruction in Theology.

37. What can a college Senior contribute to the higher life of his college?—O. C. (Ohio).

He can recognize, in the first place, that he is not likely often in later life, to be in a more influential position with reference to his fellows and in the light of this recognition he may well use his influence with thoughtfulness and care. His greatest contribution will probably be the general one of helping to determine the atmosphere and ideals of the college in his generation. He can do much so, in standing vigorously for absolute honesty in work, for high standards of work and for a conscientious meeting of all college duties. He can take pains to understand the best in the history and traditions of his college and throw himself with some enthusiasm into their maintenance and development. His most significant contribution, of course, must be the spirit of his own life. And nowhere else in life will manliness and unselfish consideration for others count more. Because of his own recognized position in the college, he can often bring great encouragement and real help by attentions and slight suggestions that may cost him very little. I think the Senior ought also not to forget that he has the opportunity to share with younger students some of the fruits of his own hard-won experience. Practical suggestions can often be inoffensively made that may mean very much, say, to a Freshman.

38. Because of my early training and lack of knowledge of its importance, I have really very little power of concentration. Could you suggest to me definite ways to overcome my difficulty?—W. M. (Washington).

Power of attention is so fundamental to character and to intellectual growth that this question certainly deserves careful answer. To put the matter with the utmost possible brevity, the following suggestions may be given: (1) It is well to remember that, as we learn to swim by swimming, so we learn to

attend by attending; and every bit of careful attention which one gives to his subjects of study will help in developing the power of attention. (2) But still, attention is no empty function. We do not attend in a vacuum. Power of attention in one line does not necessarily carry with it equal power of attention in another. (3) Attention to an absolutely unchanging object is possible to any one, probably, only for a few seconds. If one's attention is held longer upon the subject, it must be because the subject changes for the thinker, from the consideration of its different aspects and relations. Attention, thus, necessarily involves a continual exercise of the relating power in discerning likenesses, in discerning differences and in grouping and regrouping elements. (4) But this power of seeing the different aspects and relations of things depends on a broad range of interests in the thinker. And the attainment of such wide range of interests is one of the main objects of a reasonable education. As one goes forward, therefore, in a rational course of study, carefully pursued, he ought to find his power of attention steadily, if not rapidly, growing.

These practical suggestions may be added: Attention naturally accompanies an alert bodily attitude. A lounging position is not usually helpful, therefore, to severe attention; use a straight chair. The chief physical condition of severe attention is surplus nervous energy, and for that one needs definitely to plan. Something, of course, can be done in shutting out distractions. It may be wise for one who finds attention especially difficult to study in a room where there is as little as possible to distract his attention; study at a bare table, in front of a bare wall, and not near the window. One may gain, also, by assigning a certain amount of time for a certain task, and compelling himself to get that task done in that time. One may often wisely make his periods of study shorter than they have been, but he should in no case allow himself to dream or dawdle over a subject, but insist on studying with rigorous attention during the time of his actual work. Many a student thinks he is studying when he is only holding his book. The greatest effort of attention, it should be remembered, is during the first few moments after one has turned to a new subject. Then the interest, if attention has been careful at first, is likely soon to kindle and the problem becomes a much less difficult one.

39. Does not the term "atonement" in popular thought necessarily convey erroneous ideas, and ought not, therefore, its use in preaching to be discontinued, returning to the New Testament conception expressed in the word "reconciliation"?—J. S. E. (Ohio).

I suppose it can hardly be doubted that the word "atonement" does for very many encourage the idea of an ethical attitude on the part of the Father different from that of Christ. Such an idea has prevailed more or less extensively during a considerable part of the history of the Church, in forgetfulness of the New Testament assertions that "God so loved the world that he gave his only begotten Son"; that "God was in Christ reconciling the world unto himself." For this reason the word does need to be used very carefully in preaching, if used at all. But the original meaning of the word "at-one-ment" does give the same idea as that contained in the word "reconciliation," and so understood is singularly suggestive. It is also worth noting that a real need is felt and partially met for many in the word atonement—the need which they more or less consciously feel of understanding how God can accept as his child one whose own attainment is obviously still very imperfect.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 1-7. Answered Prayers. Acts 4: 23-31.

In books like Dr. W. W. Patton's Remarkable Answers to Prayers, or W. Hay Aitken's Romance of Christian Work and Experience, one can read of definite and wonderful answers to prayer. Cases as authentic and notable have doubtless been brought to our own attention from time to time. But we yearn for answers to our own petitions, and we cannot stand up in meeting this week and edify the brethren unless our own life with God has issue in at least one or two certain answers to prayer. I heard a man say, not long ago, that if he never got any other direct answer to prayer than one just granted to a petition offered year after year, he would always believe that it pays to pray. Before coming to the opposite conclusion, one should be sure that he has gone to God because he has really wanted something from him and not in a formal fashion. Moreover, remember that it requires strength and tenacity of will to pray aright. There must be the wrestling sometimes, the strong crying and tears, for it is only the effectual, fervent prayer of the righteous man that availeth much.

The trouble is we often want the answer too soon. We are like the darky preacher who told the presiding elder that when he did not get an immediate answer to his petitions he at once began to make other arrangements. "God's years are never late." His plans unfold quietly, like the budding life of the spring-time. We need also to give God some latitude as respects the form of the answer. Paul yearned to be rid of his thorn, and made it a special object of prayer. But after three periods of earnest intercessions, God said to him in substance: "That is enough along that line, Paul. I cannot grant you this special thing now. Here is something better." And Paul rose from his knees with a smile, saying most gladly, "Thereby will I rather glory in my weaknesses." Let us watch for the unexpected equivalents of the answer which we sought. They are often more satisfying than it would be.

Yes, it pays to pray, to take every strong desire to God. Is there anything you really want, upon which you have set your heart, which seems to you essential for your peace and growth? It is your privilege and your duty to ask God for this boon. The very process of prayer will purify that desire. When you realize that you are talking to the powerful ruler of this universe and presenting to him your small wants, perhaps some of the things which you thought you must have will then seem to you trifling. You will hardly have the courage to mention them. There will come to you then on your knees the vision of other things so much more worth having from the Almighty Father. So one comes to see why it was perfectly safe for Jesus to give such a sweeping permission about asking "anything in my name." Even the removal of mountains does not seem to us impossible.

The philosophy under it all is contained in those words of Phillips Brooks, "Prayer is not a conquering of God's reluctance but a taking hold of God's willingness" and Jesus summed it all up in the first two words of the Lord's Prayer. "When ye pray," said he, "say, Our Father." At another time he appealed to their own common sense. Would a father give a child a stone in the place of bread? How much more then will the Heavenly Father give good things to them who ask? To them who ask, only to them, or at least the best things to them—for he conditioned such gifts upon the child's asking, as Professor Bosworth has explained in his book, *The Teachings of Jesus and the Apostles*.

A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

CHAPTER XIV. THE PHILOSOPHER AT HOME

'Tis the mind that makes the body rich.

—Shakespeare.

Blessedness, Jesus affirms, comes not from outward but from inward states. When the torch is lighted even the dark crystals in the cavern will sparkle.—W. B. Wright, D. D.

Life is clearer, happier and easier for us as things assume their true proportions. Moody states come from nothing, are nothing, and go to nothing.—Annie Payson Call.

August came, with unusually changeable weather and occasional days of drizzle. A fog swept in from the bay on a morning when I was mentally and spiritually cloudy. Extremes of feeling are characteristic of nervous fatigue. It is also true that the weathercock often aids diagnosis in such cases better than the patient's indications. I tried to convince myself that the bitter chill of the sudden northeast damp was accountable for my melancholy. It was, chiefly; but it only dropped me into that mood toward which my reflections often tended.

When ambition is high and the body fresh, the mind keen on the scent of what it thinks worth the hunt, and the hours occupied in self-forgetfulness, life slips on undisturbed. But when accident, disease, or other unforeseen circumstance, throws one off the scent, or a change of scene gives a new point of view and we look back on our chase, something asks within us, "What's it for?" It is a question that sometimes brings a decided shock.

I presume it was a good sign that the ills and evils of Echo Bluffs began to bother me. They were no worse than in many a locality, large and small, though of a peculiar stamp. It was merely a matter of personal attention. A slum is a slum, whether its indications are a vermin-infested rookery where vice and squalor rear their flourishing brood, or a ruined life that flaunts its degradation merrily, half-unconsciously, in the glory of country air, or a perfect social and personal exterior surrounding an unclean heart.

With radiant sunrises, invigorating breezes and quiet sunsets, with the beauty of the terraced town looking down on the sea, and the cheer of companionship and new interest in humanity, with days of tramping, yachting, fishing and idleness, I had been drawing in more rapidly increasing vigor than I realized. But reaction sometimes comes even in recuperation.

One can't enjoy scenery from a narrow hotel window on a rainy day with a lurching telephone pole in front, and in the rear a dead hedge mocking a growing oat-field—the fog shutting off all distant scenes. It typifies and intensifies dissatisfaction with the imperfection of self and humanity and general conditions in a world where the goodness of the good emphasizes the badness of the bad.

I wanted to go back to my city life and work; but what for? I wanted to buy up the whole sardine industry, tenement houses and town, and transform it to my liking; but money doesn't transform character at wholesale, and I knew it. With a fierce desire to escape from self, in the mood of the day, I would have exchanged lives and station with Shepard, or Nan Rhodes, or, for the sake of unjaded life and novel ambition, with a boy who cut fish. But the reacting thought persisted, "What for?" What was life for?

I turned to my latest *Record* to interest myself in the recent achievements of my own science; but the monotonous drip-drip-drip of the wooden gutter kept my mind on the miserable weather; and the question flung itself between my eyes and the page—"What for?" I tossed the journal aside impatiently and crossed the street for the mail, which I did not want. I sat down gloomily on a nail-keg

in the store and listened to the floating talk. Nat Murray entered with a flourish and huddled up to the fireless stove.

"Say, Alf, hain't ye got a blanket ye can put on this stove? If the frost sh'd git into it, it 'ud bust it all to thunder!"

I hailed the prospect of relief. "Come up and see me, Nat."

He shook his head with an air of business. "Can't do it, doc. Company wants their mail, and I've got jest fish enough to fry to keep me till dinner. Say, I'll tell ye: you come up and see me after dinner. I've got some things to show ye. I want ye to express some opinions, too."

I went. The chill fog drizzled and threatened to become rain. When I reached the philosopher's home (a little cottage that stood isolated in the east of the town), Nat met me at the door with a hail, and ushered me in with an introduction to his wife and half dozen little Murrays. We walked into his "parlor" where an open fire pouring its huge draft of smoke up the chimney, defied the chill and dampness of the day. A large, square hole in the floor above showed the method of winter heating.

"You see I'm warming up immensity," said Nat, following my gaze. "If you want a house built as you want it, build it yourself," he added, pushing me a huge rocker and stretching himself in another. "Here is where I take comfort. Do you know how I built this house? Wal, when I commenced I had a few sticks of timber, a few boards and a farrer cow. That barn saw ten dollars, out-side the lumber, which might have been ten more. An' the house—wal, I'd gamble on my memory an' say it cost me a hundred, all told."

He gazed into the fire with a reminiscent look of satisfaction.

"How d'y'e like the sardine business?" he asked suddenly.

"Interesting!" I exclaimed, my somber mood vanishing in the new atmosphere.

"We're doin' it fine this year," he said complacently. "Plenty of good fish, an' tin's cheap. The owners take more pride in it when they can afford to. We like to handle fish that do up pretty, too. Sardines'll be cheap this winter, an' they'll be first-class sardines.

"I tell ye, doc, it's hard to be honest in the sardine business. Of course"—he wagged his head of cloudy hair with his argumentative gesture—"it pays to be honest because honesty is the best policy. But there's a chance to cheat in the whole business. I worked down t' the Cove one year before the 'Hotbox' burnt. Fish was skurree an' high, an' they come from down the coast mostly, and when they got here, hours on the trip, an' salted down, they was pretty poor—I say!

"Wal, we had a green crew mostly, an' the owners knew they couldn't put up very good fish that year anyway. So they took in anything that came in that looked like a herring. When the owners cheat, the crew are sure to follow suit—can't expect 'em to be any better than their masters. The cutters cheated; they didn't cut 'em right an' they didn't clean 'em. The flakers cheated; they let 'em lap over on the flakes, an' that kep' 'em from proper dryin'. The fryers cheated 'cause they was green, an' didn't study how to git the oil at a proper heat an' didn't mind the fish; an' they spread 'em out on the baskets with their hands instid o' givin' 'em a shake in the oil. It's easier to spread 'em with the hand, but it breaks the fish. The packers cheated; they didn't put in fish enough. The sealers cheated; they made more leaks than there was any need of. The bath-tender cheated; he let the cans boil too long or too hard, an' that shakes the fish to pieces, 'spe-

cially if they're soft. An' it knocks the cans together, an' so if they're soldered tender it makes leaks. The menders cheated; they took the leaks, all swelled up with bath-water like a toad, let out the water an' soaked in a little oil, an' patched 'em, an' the owners mixed 'em in with good sardines. In some things the help cheated the owners; in some things the owners an' the help together cheated the public. I reckon they both cheated themselves."

His eyes twinkled. "Don't wonder the fire insurance company had a policy to pay before the pack was sold that winter, do ye?"

"I'm not a judge of Yankee sardines," I observed, "but the present year's product seems to be handled well."

"Sure! That's what I said. Good fish, low tin; an' the best managers are tryin' hard to make the business what it ought to be, too."

"Some cheatin's more genteel than others," he continued. "I remember the year the 'Walnut' changed over from fried to baked fish. They used the same kind o' labels they used on fried fish the year before. Said they couldn't afford to throw away twenty thousand labels. That's twenty thousand lies, ain't it?" He eyed me seriously.

"Are fried fish any better than baked?"

"You bet! If they wa'n't they'd a' changed them labels if it did cost 'em forty dollars."

He slapped my knee and chuckled. "Say, doctor!"

He pulled a ragged *Ram's Horn* from a pile of miscellaneous papers held down by The Hand of God in History, and held up a series of grotesque cartoons of a well-known character conspicuous in the days of his bodily habitation for infidelity and wit. Dressed as a prize fighter, the hero of the cartoon had built a man of straw to represent the religion he denounced, and with the ardor of faith in the power to destroy his own creation was making The Fearless Attack and The Bloody Defeat.

"Doc, what d' ye think of that man? You know him, I s'pose."

"Somewhat. He's dead now, you know. It's not best to talk about him, is it?"

"Wal, p'raps not. His books ain't dead; some of the boys here read 'em. But as he's dead, we won't talk about him, you understand" (with a look of innocence and charity that would have been a credit to an angel); "but readin' his talk, an' supposin' him to be somebody else he 'minds me of, I said—"bout th' other feller, ye know—I wish you could hear yourself talk a full day. However, that would be impossible. He'd be deaf by noon an' dead by night."

"Yes?"

"P'raps I'm not a judge o' debate, nor theology—but if he was here I'd ask him Hiram Slick's question. Hiram got mad at the caucus when they talked up the new road machine for a political dodge. Hiram said, said he, 'Sam Henley, which 'ud you rather, be a bigger fool than you seem, or seem to be a bigger fool than you are?'"

"Who is this 'other fellow' you are talking about, Nat?"

"Wal, he ain't here, so p'raps we'd better not take his name in vain. He served to illustrate, that's all. See?" A hearty laugh and his shrewd twinkle replaced the enforced innocence.

"Now, doc! I'm a powerful reader. I know what's good, too, an' it consarns me that other people don't. Now, comin' back to this man and what he said an' writ: Which would make the best sardines, what the boys read or what they ought to read?"

"About sardines?"

"No; I mean this man's folderol, or something better."

"Something better, naturally. Can you suggest something better?"

"Wal, p'raps so. The minister looks after that pretty well. I tried to help him once sellin' them Sheldon books."

"What luck?"

"Middlin'. There's one question two-thirds of 'em ask, specially the girls: 'What are they—love stories?' I told 'em they was spiced a little with it, some of 'em considerable. 'But,' said I, 'do you know what a love story is like?' Wal, no, they didn't. 'Wal,' said I, 'it's like a stick o' candy in a bottle.'"

He thrust the *Ram's Horn* carefully back into its place, threw another green stick on the andirons, and poked the fire with his wet boot till the sparks leaped.

"Yes, sir, the girls want love stories. An' they don't know any more about love than when they began. They think they're learnin' somethin' about life." He paused and shook his head solemnly. "I think it leaves 'em an open prey to some fool's trap or some polished villain. Doc"—rubbing his hand through his tangled hair—"why don't somebody add a chapter or two to some of these love stories that end so nice, an' tell about the married life that comes after? Wouldn't that be an eye-opener, hey?"

"Very likely. But there ought to be more good stories of ideal home life. Have you read 'John Halifax'?"

He leaped to his feet and in a moment banged a worn copy on my shoulder. "Here you are, doc! Tell you what, I don't want to read a book unless there's somethin' in it to read. Now I like poetry. There's only one man whose poetry I don't like. If I could git hold o' the man that wrote 'Beautiful Snow,' an' git him out in the woods when we have a soft slushy mess of it I'd fall a tree on him."

It was a short and cheery afternoon. We scoured fields of interesting subjects, and the flashes of his robust wit lighted the last dark corner of my mind.

"So you find life worth living," I was saying in reply to his last remark, as I rose to go.

"I reckon so. Leastways, I reckon mine's worth three thousand six hundred dollars to my family."

"In life insurance?"

"No; I 'arned the interest on that at five per cent. last year! So I figgered up I must be wuth it. Now hold on, doc. I 'most forgot one question I got ye up here to answer. What do yo think of Christian Science?"

In some moods I might have answered with my natural sarcasm, but something in his absorbed and expectant interest, as if I held the solution of the problem, led me to pause. In fact, ridicule is the cheapest of arguments. Useful as it may be at times it is not equal to a candid statement of the truth.

"Suppose we say it is a lie to disregard the reality of the body and of its laws. The Creator gives us medicine to remedy diseased conditions as he gives us food to repair the waste of the body and furnish its power—just as you top-dress your land with fish and feed your fire with wood, and use grafting wax when you set your scions. Understand?"

"O' course."

"Suppose we say it is true that faith, content, religious thought, unselfishness, a good time and disregard of pain with forgetting about yourself—that these things help to make us well and to keep us well. And it is both remarkable and natural that we can often make sickness or health by thinking ourselves sick or well. Do you see?"

"Sartin. Do you b'lieve that, doc?"

He eyed me quizzically. I saw the point, and reddened, no doubt.

"Cause if ye do, it won't do ye a bit o' harm to practice it a little more. I reckon I've been playin' the Christian Scientist on ye this afternoon. Ye look better than ye did when ye came. It's no use to eat your bread in sour milk when there's plenty o' sweet, I say. 'Minds me of a case down in Beck Harbor.

A lot o' women down there turned to Christian Science. Job Holley's wife was one of 'em. He was away, an' she took sick. The neighbors sent for a Christian Scientist, of course, an' she was satisfied and imagined she was better. Gittin' worse all the time. Finally Job heard about it an' came home.

"Job's a cautious man, an' don't git into trouble unless he wants to. So he set down an' asked questions. Was very much interested, he said. Wanted to learn all about it. So the Scientist thought he'd got a new convert, I suppose, an' he made things plain. When he got through, Job—his wife had been cough-

in' all the while, an' Job set where he could see her—he began to look ugly. He went for the divine healer. He thumped him down, an' wiped the floor an' dusted the chairs with him. 'I'm not shakin' you out,' he said, 'you're jest imaginin' it.' He looked him over an' counted the bumps on his head, kinder deliberate. 'You're not hurt,' he said, 'but I see some manifestation o' your mortal mind.' Then he stood him up an' led him to the door an' excommunicated him. 'There,' said Job, 'you jest go home an' imagine ye wa'n't kicked out, an' ye wa'n't.'

[To be continued.]

Talladega's New Acquisitions

Rev. Benjamin Markley Nyce, the new president of Talladega College, Talladega, Ala., who has just entered upon his work, follows one of the ablest educators and most successful college presidents this country has

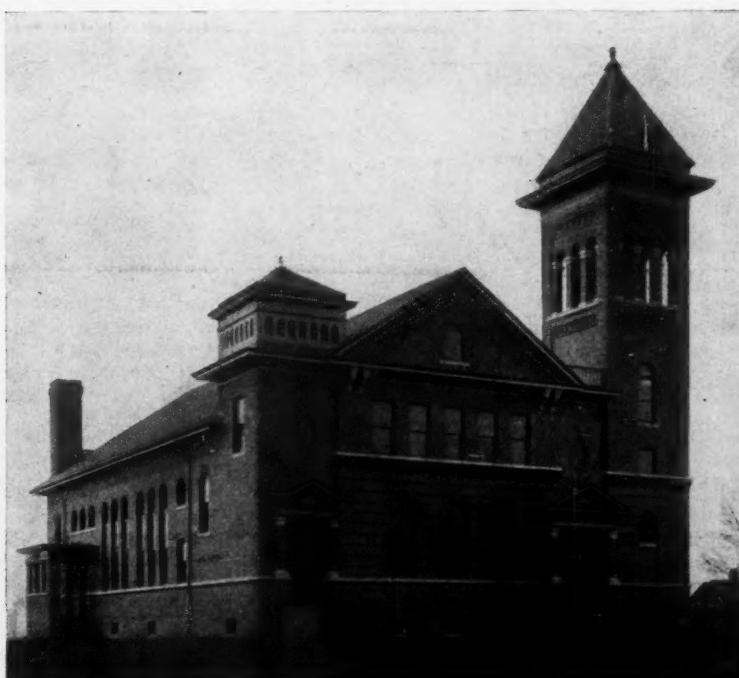
the duties of the presidency at Talladega April 1.

The dedication of the new chapel, April 3, was a notable event. The chapel is a memorial to Dr. DeForest and has been a long-cherished ideal of the teachers, students and trustees. The Yale classmate of Dr. DeForest contributed largely towards its erection. It contains a fine pipe organ and has seating capacity for nearly a thousand persons. Such a building has long been needed. In addition the institution needs fifty thousand dollars at once in order that it may meet its pressing obligation as a great educational center.

Among the visitors from the North present at the dedication service were Dr. and Mrs. Cooper, Mrs. DeForest and Dr. W. H. Ward. The sermon was preached by Dr. A. F. Beard.

Education

The Congregational Education Society has just appropriated: \$5,000 for the endowment of Redfield College, Redfield, S. D., on condition that the \$50,000 for endowment be fully raised; \$7,000, in addition to \$5,000 already given, toward the endowment of \$100,000 being raised by Kingfisher College, Kingfisher, Okla., in case the full amount is raised; \$500 to Ward Academy, in the town of Academy, S. D., for current expenses; \$750 additional for current expenses to Puget Sound Academy, Snohomish, Wn. The society also voted to open an industrial and training school at Albuquerque, N. M., in September next, and will purchase a ranch of 150 acres well conditioned on which to locate the school.



De Forest Memorial Chapel, Talladega, Ala.

The Home and Its Outlook

April Rain

Birds on the boughs before the buds
Begin to burst in the spring,
Bending their heads to the April floods,
Too much out of breath to sing!

They chirp, "Hey-day! How the rain comes
down!
Comrades, cuddle together!
Cling to the bark so rough and brown,
For this is April weather.

Oh, the warm, beautiful, drenching rain!
I don't mind it, do you?
Soon will the sky be clear again,
Smiling, and fresh, and blue.

Sweet and sparkling is every drop
That slides from the soft, gray clouds;
Blossoms will blush to the very top
Of the bare old tree in crowds.

Oh, the warm, delicious, hopeful rain!
Let us be glad together.
Summer comes flying in beauty again,
Through the fitful April weather."

—Celia Thaxter.

THE long funeral procession passed slowly along the crowded street. In front was an open wagon loaded down with flowers—crosses, cushions, pillars, huge lumps of roses and lilies by the dozen, throttled with wire and jammed in a crowd of ferns. Then came carriages with the curtains drawn and the hearse with six men solemnly leading the draped horses. But toward the end the curtains were not drawn and men and women were eating, laughing and smoking in the carriages. In the notice of the death of a good woman some time ago, one of our most respected religious papers said: "It hardly seemed like death to see all that was mortal of Mrs. X. resting in a beautiful casket, trimmed in Royal purple plush and lined with cream satin, surrounded by the many flowers—the silent and suggestive tribute of friends." "Royal purple plush and cream satin!" Is it to this goal of vulgarity that our lives are moving on? Is there no better way of spending Christian money than in funeral millinery and heaps on heaps of tortured flowers? The other day a business man celebrated the fiftieth anniversary of his entrance on trade by endowing a bed in a hospital—does that suggest no more sensible and Christian use of commemorative money than funeral pomp? It might be laughable if widows and orphans did not often want the decent comforts of life because the undertaker's bills have to be paid. And the vulgarity of the funeral pomp of the wealthy is the incentive of the poor for sacrifice to this demon of the pride of life.

A RECENT decision of the courts has overturned the rule of the New York School Board that a woman teaching in the public schools who marries by that fact terminates her engagement as a teacher. It is now possible for a teacher to marry and go on with her work as if nothing had happened. This is as it should be. There is no reason in the nature of things why a woman should

instantly be thrown out of her place when she forms a partnership for the making of a home. The same question, in a different and more comprehensive form has recently been discussed by some of our professors of political economy, with an interesting agreement that where wage-earners marry it is wise for both of them to go on earning, until the husband's pay grows large enough to allow the wife to devote her whole time to the management of the home. Professor Giddings of Columbia calls attention to the almost uni-

versal habit among our foreign immigrants of having the wife work for wages and contrasts it with the social ambitions of American women which stand in the way of their earning anything. This is a council of expediency which must not be unduly extended. The young wife may be ready to help toward the firm establishment of the home and may for a time do best by going on with her wage-bringing outside work. But we cannot think that the true ideal for the country is any other than the old one—that the wife should make the home and that the husband should support it.

Eugenie de Guerin: the Mystic as Sister and Friend*

BY MARGARET LAING CROWELL

Eugénie de Guérin, the sister of Maurice de Guérin, who wrote that exquisite composition called *The Centaur*, and with whose fame her own is inseparably entwined, was born at the chateau of Le Cayla, in Languedoc, in 1805. With the exception of a few visits to neighboring friends and to Paris to see her brother, all her days were spent in this home of her ancestors.

The de Guérins were a noble but impoverished family, their manner of living at once stately and plain. "You saw me quite correctly" writes Eugénie, "in my little room, writing, reading, looking out from my window upon a whole valley of verdure where sings the nightingale. That was quite right for a little while, but afterward see me out-of-doors, surrounded by hens and chickens, or spinning, sewing and embroidering with Marie in the great hall. We are much occupied with household matters; from one thing to another the day gets filled up; life passes; afterward will come heaven, I hope." That is a picture of her external existence at its happiest. As a child she had been full of mirth and spirits, but the death of her mother transformed her into a serious girl, entirely devoted to religion and to the young Maurice, who was later to develop a genius of such immense distinction within a period of time so tragically short. To him during his absences from Le Cayla her journal was addressed; after his death she continued it to Maurice in heaven, but the effort was too great and the book presently came to an end. She died in 1848, her closing years having been given to a fruitless attempt at the collection and publication of his papers.

It is through this journal, intended for no eyes save her brother's, and a volume of letters written to her family and intimates, that we make acquaintance with one of the rarest souls and one of the most perfect friendships in all literature. She has the faculty, common to genius, of recording herself vividly; from the beginning she is near and real to us. We are impressed by her fine intellect (so important a critic as Sainte-Beuve pronounced her gift equal to her brother's), her justness, clearness, and sanity; and we are profoundly touched by her passion for the things of the spirit, for God; her

love for everything that breathes, above all, by her love for Maurice.

The earlier pages are full of a charming playfulness, as when she rails against the gray cat which has crushed the pigeon; there are charming pictures, too, of patriarchal relations between the chateau and the poor peasants, and a hint of shrewdness and simplicity in her judgments of the world's ways, and in the accounts of a miracle that happened to herself in childhood, and other miracles reported to her. But though they suggest the mediæval, these are mere lovable details in a character noteworthy for its strength and modernness. To be modern is to be introspective, and the first century had its *ennuyés* as well as the nineteenth its spiritual enthusiasts.

One traces the deep sadness of Mlle. de Guérin in part to physical causes: despite her scorn and impatience of the body there was never a creature more sensitive; she delights in the sun and summer weather; often her best pleasure comes from the sky; her "soul closes itself against the cold." But in part her melancholy was due to this introspection, so often bound up, alas, with any true and conscious life of the spirit. "Reflection plunges me to the bottom of all things," is her mournful cry. Moreover, there were many deaths in her circle; one does not wonder that the earth frequently seemed to her a land of tombs and exile.

Like any Puritan this Catholic saint fears self-expression and the joys of our present world; she bases her hopes upon the next; renunciation rather than activity appears to her the Christian's duty. Thus she suffers from the renunciation of much that is innocent; gives up her writing, though "writing is her sign of life, as flowing is that of the fountain," and "poetry and prayer spring together in her." Maurice understands her and insists that she take it up again.

So much suffering within may have had somewhat to do with Eugénie's interest in whatever lay outside of herself, but there was an infinitely greater reason for it in the supreme necessity of her nature. The very essence of her was love. She overflowed with love, to the sick and

* Third in a series on Women Mystics.

helpless, towards certain phases of nature, to little animals, little children, while to her friends she was all intensest interest, tenderness, sympathy. Whatever pertained to the church enlisted her affections; its ceremonials, festivals, all its practices for the good of the soul.

Yet when she speaks of God one sees that she did truly love nothing else by comparison, or rather, she loved all in him, so completely did she lose herself in contemplation and adoration, so happily for a little while did her spirit bathe itself in peace. "Life is only found in God and in one's self. To be alone with God, O, happiness supreme!" "What can one say of the Eucharist? I know not—one adores, possesses, lives and loves; the speechless soul losing itself in an abyss of joy." While such hours lasted she was pure mystic, everything remedied by the sense of God within; the days—like Saint Teresa's—of spiritual conflict and terrible exhaustion during which "even God wept her" richly compensated.

It is by this sense that mystics live, "dear children of the Eternal Love" they are homesick and miserable when by reason of the exigencies of human nature God's face seems hidden from them; they need heaven to console them for having been on earth. Especially was this true of Mlle. de Guérin; so passionate and delicate a spirit could fully breathe only in eternal air. And yet, her grasp of the things of time and sense was sufficiently strong, sufficiently true, though she had been no mystic, to have made her felt as a woman of remarkable capacity. Matthew Arnold has defined for us her claim to remembrance as lying in the extraordinary force alike of her intelligence, character and affection; and her distinguishing mark as one of the saints may possibly be found in her extraordinary sanity and sweetness. She recognizes humbly enough the need of earning heaven and the difficulty of even the best attaining to entrance there, counts the days lost that have not advanced her to her goal; nevertheless, her effort after righteousness is not that last, most subtle form of egotism, the over-concern for her soul, but that soul's overwhelming impulse to flee to God as a child flees to its mother and to be as simply at home with him. Introspective she was, but not self-loving and to her charity one can conceive no limits.

But she was too human for the mystical in her always to have sway, and her heart, ever at the mercy of its own depth and tenderness, came to be racked by a brooding care and solicitude for her brother, that personage so beautiful, so brilliant and life-giving, so completely sympathetic also that she describes him and herself as two eyes looking out of the same head. He was her pride and hope; her feeling for him that of mother, sister, friend, in one. The confidence between them had been absolute, except as regarded, during his absence, a temporary breaking from the beliefs of his earlier years, a defection she touched upon with infinite delicacy and pain. At last came his return to Le Cayla, and the old faiths, old affections, were re-established. But already his health was undermined, and from that time on, throughout the period of his marriage and brief happiness in Paris, Eugénie lived in an agony of dread which culminated when he died.

Henceforward the world faded away from her, though she remained gentle, gracious, unselfish as always, still writing sweet letters to the friends who were left, caring only to secure her brother's fame, soothing herself for a moment with recollections of their childhood together, praying for him, tortured sometimes by the mystery of the other life, and of his fate, his beautiful dying face never absent from her mind. Her source of joy was gone. "I am dying to everything. . . Maurice, my beloved, it was not thus with me when I had you! The thought of Maurice could revive me from the most profound depression; to have him in the world was enough for me. With Maurice to be buried alive would not have seemed dull to me."

Shortly after this the journal ceases. There are a few fragments, some letters in which we see her grief becoming quieter, deeper, written at longer and longer intervals, until 1847, then these, too, end, and the rest is silence.

The Name and the Thing

Sometimes good thoughts come to us in unexpected ways. I remember a story of an old woman who was very uncomfortable in her temper. She was always fretting and worrying and complaining. Nothing ever went right with her, and everybody was tired of her continual crossness and grumbling.

At last, late in her life, there came a change over her, and this cross, crabbed old woman grew gentle, patient and amiable. She was so altered from her former self that one of her neighbors took courage to ask her how it was that she, who had always found life so full of prickles, now seemed to touch the smooth and pleasant side of everything.

"Well," said she, "I'll tell you just how it is. I've been all my life a-struggling and a-striving for a contented mind, and now I've made up my mind to sit down contented without it."

This old woman had picked up her treasure unawares; but the treasure, you see, was a *thought*, which made a new thing of her life.—*Kindergarten Review*.

Robin Redbreast

The day is bleak, it chilleth me;
The fog blows in from dull gray sea.
I feel no joy, sad seems the year,
When, lo! a voice sings sweet and clear,

"Be of good cheer,
The spring is here."

I look about. Whence came the sound?
What caused my pulse to give a bound?
The fog still hangs, all seems the same;
But, no! I feel the thrill again,

"Though clouds may lower,
I scent the flower."

Out there on topmost bough he swings,
And cheerily he sings and sings.
My spirits rise, life seems less drear.
He trills, and happiness draws near,

"It must rain first,
That buds may burst."

I smile, my heart has felt the glow
Of coming sun. Full well I know
The robin's faith has quickened mine;
And, lo! my heart cannot repine,

"In God's good time
Come cherries fine."

—Harriet Morse Litchfield.

Closet and Altar

OUR NEIGHBOR

Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

The true Christian studies the happy art of making the most of every one with whom he is thrown in contact—of recognizing in each soul and of eliciting from it that feature of heart and mind in which stands the relationship of that particular soul to God. It is this true self of our neighbor which we are required to love.—Edward M. Goulburn.

My spark may grow greater by kindling my brother's taper, and God may be glorified in us both.—Jeremy Taylor.

I know not whence I came,
I know not whither I go,
But the fact stands clear
That I am here
In this world of pleasure and woe;
And out of the mist and murk
Another truth shines plain
It is in your power
Each day and hour
To add to its joy or its pain.

I know that the earth exists,
It is none of my business why,
I cannot find out
What it's all about
I would but waste time to try.
My life is a brief, brief thing
I am here for a little space,
And while I stay
I would like, if I ma./,
To brighten and better the place.

A man must not choose his neighbor; he must take the neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

The man who disobeys the higher law, to whose existence his reason and conscience testify, not only makes war upon himself, but also upon his neighbor. Truth and love are the bonds of society; in rejecting these men introduce into society confusion and every evil work.—Washington Gladden.

O God, our Father, who hast chosen for us our place in life and the neighbors whom we are to love according to thy law, teach us how to love Thee with all our hearts and these in very deed and truth. If we have sinned against any by neglect or transgression, help us to have true sorrow and a will to make reparation for our sin. If our example has caused any to offend, restore Thou them by penitence and faith. Let our love find means of service day by day. Bless those who are dearest and teach us to love those who hate us, by the power of Christ's example and in obedience to his word. Show us how to make the most of these relations by kindness, patience, love of peace and obedience to thy laws. And so may Christ be Lord both in us and about us evermore. Amen.

For the Children

The Little Girl Who Played All the Time

BY ANNIE HAMILTON DONNELL

The Visitor and Sue Frances sat on the pleasant, shady piazza, eating cookies. Between bites they took long, straggly stitches in Lady Claire's sleeves—they thought they were making Lady Claire a dress. Since the Visitor's arrival they had played croquet and ball, go-a-visiting and school, travel and guess-what's-in-my-mind. They were really quite tired out playing.

"Who's that striped little girl 'cross there, wheeling a baby carriage without any hat on?" inquired the Visitor suddenly.

Sue Frances took another bite and answered: "O, that's The Little Girl That Never Plays. She's always wheeling or sweeping or doing something; she nev-er plays."

"Never plays! Sue Frances Treworthy!"

"Well, honest, she never. I guess you'd pity her if you lived on the opposite side of her! It makes me ache."

The Visitor got up rather suddenly. "I guess I'll take Lady Claire to walk," she said; "she needs a constitution."

But it was not of Lady Claire's health she was thinking; she wanted to go a little nearer to the Girl Who Never Played and see how she looked.

Across the street the baby carriage came to a stop as the Visitor approached. The Girl Who Never Played was smiling! She looked just like other little girls!

"How'd you do?" she nodded.

"No, thank-you—I mean I'm pretty well, thank-you," murmured the Visitor in some confusion. "You don't look a bit diff'rent!" she added honestly.

"Me?—diff'rent?" in wonder.

"I mean because you don't ever play. I s'posed you'd look!"

"Don't ever play—me! Why, I play all the time!"

"O!" stammered the Visitor, "O, I hope you'll beg my pardon! I thought Sue Frances said you swept and—and worked."

"Why, I do, but I play all the time I'm doing it. I always take the baby out like this; what do you suppose I play

then? I was playing it when you came 'cross the street. You can't ever guess, so I'll tell you. I was playing Body Guard."

The Visitor's eyes opened wide.

"Yes," laughed the other, "I'm the Body Guard, you know. The baby's the Czar and he can't go out alone for fear of being bombed and—things. I have to stay right with him every minute to body-guard him."

I sweep 'em out like everything! I make those old hordes fly, I tell you! But they will creep back, so next day I take the broom and drive 'em out again. That play's fun, too."

The Visitor's eyes were getting very wide open indeed. She had never "played" sweep or body-guard the baby. Suddenly she remembered a kind of work you couldn't play.

"There's washing the dishes," she said triumphantly. And as sure as you live the other little girl nodded with glee!

"O, yes, that's a splendid play!" she laughed. "I play that three times a day. Shipwreck, I call it."

"Shipwreck?" the Visitor gasped.

"Yes, the dishes tumble into the boiling sea, waves always are soap-suds on the tips, you know. I play a great ship has been wrecked and I'm the Life Saving Stationer, saving the folks. The nice white dishes are the first-cabin passengers, and the cracked and nicked ones the second-cabins and the pans and pots the steerages. The saucers are the boys and the cups the girls and the butter-plates the little babies. It's the greatest play, that is!"

The Visitor went back to Sue Frances with a thoughtful face. She had quite forgotten Lady Claire, who dangled ignominiously by one leg.

Sue Frances was playing Tea Party; she had tea all ready. "Well," she said, looking up from the little gold-and-white teapot, "don't you pity her dreadfully?—that poor little girl 'cross there that you've been a-talking to? Think of never play!"

"She plays all the time," the Visitor said quietly. "I know, 'cause she said so. She has the splendiferous times sweep-

ing and taking care o' the baby and—you guess what else, Sue Frances Treworthy! But you can't, if you keep right on guessing till the tip end of forever. She makes a perfectly splendid play out of *washing the dishes!*"

The cambric tea in the tiny gold-and-white teapot grew cold while they both sat gazing across the street with wonder-struck faces, at the Little Girl Who Played All The Time, while she patiently, cheerfully wheeled the bab—the Czar, I mean—up and down in the sunshine.



Photography by Miss S. G. Dudley, Whitinsville, Mass.

TWO SPRING CHICKENS

"Then when I feed him I have to taste everything first to be sure it won't poison him—that's the way they do with the regular Czar, you know. I take little bites, and when it doesn't poison me dead I give it to the ba—the Czar, I mean. It's lots of fun to play that!"

"But—but you have to sweep a lot, don't you?" questioned the Visitor slowly.

"Course; and then I play I'm driving out the hordes."

"The—the what?"

"Hordes—of sin, you know. My, don't

Christ's Estimate of Power*

By Rev. A. E. Dunning

This incident of our Lord's teaching cannot be positively assigned to any particular time or place. Only the parable about the midnight visit to a friend is peculiar to Luke. The prayer [vs. 2-4] and the exhortations [vs. 9-13] are given by Matthew [6: 9-13; 7: 7-11] as a part of the Sermon on the Mount. These, like many other sayings of Jesus, are connected with different events by different evangelists. While Matthew makes them a part of a public discourse, Luke gives them as the answer of Jesus to a question of his disciples in private when they came on him in a certain place engaged in prayer. The natural explanation is that as these sayings were repeated among the early Christians they became associated in their minds with different occasions.

A comparison between the prayer as given in Luke and as in Matthew suggests also that different forms of the sayings of Jesus were current in the early church. The American Revised Version in Luke has the prayer much abbreviated. Luke's "Father" is expanded by Matthew into "Our Father who art in heaven." Luke omits the phrases, "Thy will be done, as in heaven, so in earth," and "Deliver us from the evil one." Luke makes Jesus say, "how much more shall your heavenly Father give the Holy Spirit to them that ask him," [v. 13] while Matthew quotes him, "how much more shall your Father who is in heaven give good things to them that ask him"; and represents Jesus as making this saying the basis of an argument for men's observing the Golden Rule, the summary of the law and the prophets [Matt. 6: 11, 12].

It used to be insisted on by those who sought to defend the theory of the infallibility of the Scriptures, that Jesus said the same things in varying words at different times, but this method raised more difficulties in inquiring minds than it dissolved. The simple explanation appears to be that the words and doings of Christ were given from memory by the disciples and repeated from one to another till when those things came to be preserved in writing which were regarded as most convincing proof that he was the Son of God and the Saviour of Mankind, they took different forms in different minds while they remained the same in substance.

One of the subjects most beset with practical difficulties to the Christian believer is that of prayer. These difficulties have greatly increased as in modern scientific study the movements of the universe have been more and more clearly seen as manifestations of uniform laws. It is therefore more than ever desirable that those who believe in Christ should turn from all speculations about prayer to his own clear teaching. We summarize, then, some of his teachings as

A LESSON OF JESUS ON PRAYER

1. *A great example* [v. 1]. The disciples were moved to ask Jesus to teach them how to pray because they saw him praying. They knew that this was his habit. To a disciple the praying teacher is a sufficient answer to objections or difficulties concerning prayer. "A disciple is not above his teacher."

2. *A model prayer* [vs. 2-4]. The words recorded by Matthew are more complete than in Luke and presumably more accurate. They teach us the spirit and the subjects of prayer; reverence for God as our Father, supreme in power and holiness; longing for his kingdom, which is the perfect doing of his will among men; trust in him for daily physical needs; penitence for sin; a loving disposition toward all men, even toward those who have wronged us; a fear of the testing of character through daily experience of temptation, which prompts us to seek the constant presence and protection of our Father; and fear of the powers of evil from which only he can deliver us. The frequent repetition of this prayer may make us indifferent to its meaning. The study of it is itself an education in the art of praying.

3. *An argument from necessity* [vs. 5-8]. This parable has its humorous side and those who discover this will best understand its meaning. The man who wants bread is in need because he must satisfy the need of his unexpected guest. The shops are closed. He cannot bake at midnight. His only resource is to appeal to his friend. He pounds on his friend's door at the hour when families expect to be left undisturbed, and the surly response shows him that friendship is not strong enough to bring him what he must have. But his necessity forces him to an importunity (literally, shamelessness), which

overcomes indifference, sleepiness and the sense of untimeliness. Christ appealed to his disciples' knowledge of human nature. It is as if he had said: You know what a friend is. You see how urgency of petition reinforces friendship. I know what God is. I say unto you, Ask for what you want because you feel that you need it, and you will get it.

4. *An argument from fatherhood* [vs. 9-13]. If a man should mock the misery of his child by giving him a stone when he asked for bread, or a snake when he asked for fish, or a scorpion for an egg, he would be an unnatural father. Such an act could hardly be conceived of a man. It would be utterly impossible with God. On the testimony of their own feeling toward their children, confirmed by the testimony of their teacher's perfect experience they could rest in the confidence that their prayers would be answered; and so may we.

Jesus was teaching those who desired above all other things the Holy Spirit [v. 13]. They often made mistakes in their petitions. They prayed for a visible kingdom with their Master on the throne. They received in place of this a cross with their king nailed on it. But they lived to see that instead of asking for bread and getting a stone, they had in their ignorance asked for a stone, but God had given them bread. So often we know not what to pray for as we ought, but the Holy Spirit, the best of all gifts, helps our infirmities and interprets for us the longings which we cannot express [Rom. 8: 26-28].

Our Polity

Releasing Members

What is the right thing for a Congregational church to do upon a request of a member to be "released" from "membership"?

More than a decade ago, Dr. A. H. Quint, one of the highest authorities on Congregational

* International Sunday School Lesson for May 1. Prayer and Promise. Text, Luke 11: 1-13.

usage, suggested that when a member of a church, after wise effort to persuade him to continue in fellowship had failed, pressed his request to be released from obligations of membership the following vote would be passed:

Whereas, A. B., a member of this church, has made it seem clear that he is not in agreement with the faith (or purpose) of this church, and has, therefore, requested that he may be released from membership;

Voted, that the church, while it can in nowise release him from his covenant with God, does, for the reasons specified, consent that he be no longer under its watch and care, and directs that his name be dropped from its list.

Church Incorporation

What are the proper steps for a Congregational church to take in order to become incorporated?

Send ten cents to the Pilgrim Press, Boston, Mass., for the little booklet entitled Church Incorporation, in which you will find full directions. The church can be incorporated while the ecclesiastical society or parish—if there is one—continues to exist. But the parish can transfer its property to the church and end its existence in the manner described in the booklet, page 12, section 8.

Bear figs for a season or two, and the world outside the orchard is very unwilling you should bear thistles.—Kate Douglas Wiggin.

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The Conversation Corner

News from Japan—Exclusive

WE look at the morning papers, first of all, to see if the Japanese have taken Port Arthur, or how far their land forces have advanced on the Yalu. Our Government is necessarily neutral, but we Corner citizens cannot help sympathizing with the brave little island nation—with which our country has had so much to do from the time of Commodore Perry and Joseph Neesima until now—in its patriotic fight for national existence. The newspaper news is very confusing, but here is a message from a gentleman long identified with Japan, and *exclusively for the Corner!* It does not indeed say much about the Russian war, but it tells what we wanted to know about our wards in the Okayama Orphanage.

Dear Mr. Martin: Your letter came duly, with enclosure. Your old-time girl, O Hana San, has left the Orphanage and is supporting herself in one of the best families in the city, that of the head of the government hospital and medical school. She was delighted to get the pictures. I have a new *protégé* for your Cornerers—a boy this time. Although his personal name, Jiro, means *Boy number two* (because there was an elder brother), he is really an *A 1 boy*!

He is now in Formosa with the Asylum brass and biograph band [what is a biograph band?] raising funds for the Orphanage. The war means more children to care for—260 now—and fewer gifts from the Japanese who send their money to the Red Cross Society or the general war fund.

Handsome uniformed cavalry officers and men are going through Okayama on special trains as I write, headed for the front, prepared to win or die. One of our graduates is a soldier boy. He was an earthquake orphan and a member of the first brass band. He makes a fine looking soldier—Corporal Kondo! Answering your? about English books, I can use all kinds of books, magazines and papers. My library is almost the only general library in this city of 80,000 people, and I keep 100 books loaned out. I was asked the other day for Milton, Spencer, a Bible Dictionary, etc.

Okayama, Japan.

J. H. P.

Here is our new boy's letter, his first in English, Dr. Pettee says:

Dear Friend: I was seven years old, when I lost my father, and twelve years I lost my mother. Then I came to Okayama Asylum. I am in the third class in English and am reading the third Reader. I am, also, a member of the Asylum Brass Band, there are eleven boys and I play the tenor horn. Last year we went to Korea to help raise money for the Asylum. Tomorrow we start for Formosa for the same purpose. I often play Lawn Tennis and Baseball that I may be strong and healthy. I hope to become a preacher of the gospel.

J. OMURA.

Look at his photograph; on the back is, "14½ years old." We send our greetings to Omura San, and hope he will persevere in blowing his tenor horn, in making himself strong and healthy, and in preparing to preach the gospel. May I not pledge the Cornerers to his support while in the O. O.?

ABOUT ANOTHER JAPANESE

My Dear Mr. Martin: I am very much interested in the Corner page, and wish to be a Cornerer. I will tell you about my little Japanese mouse. He is black and white, and is considerably smaller than a common mouse. It is thought that he is a field mouse. His tail is longer than he is, and without hair. He does not, like other mice, care to run away. In the morning I give him a teaspoonful of

birdseed, and at night a piece of bread, soaked in milk. Occasionally he takes a piece of lettuce in his front paws, and sits up to eat it like a squirrel. Although so small, he has a very long name—Yum-yum Pity Sing Fujiyama. [He is surely not an anonymous mouse!] All night long he spins and jumps over his hurdle—sometimes so fast you can only see a little bunch of black and white!

Haverhill, Mass.

Lois H.
Omura San could of course tell us all about Yum-yum!

THE MARTINS AND THE SPARROWS

I have been much interested in past years in reading letters from New Jersey about martins coming each season to houses arranged for them. For twenty-five years we have had a similar colony on our lawn, and my mother used to watch—until this year—for their coming. But the sparrows come first and take their rooms. Last summer we found a martin wounded on the lawn, and the colony stayed in their house no more till their flight South. We fear they will not come again. How did your New Jersey correspondent manage it?

C. M. A.
Saybrook, Ct.

Alas, he too watches them no more! They used to come at just this time—*always on the same day*—vigorously ex-



ercised their right of self-defense, and drove the enemy off. Perhaps other observers can advise.

For the Old Folks

Let us keep right on about birds!

Can you trace in your column a poem entitled, *The Migration of Birds*? It begins, "November came on with an eye severe." Bridgton, Me.

G. M. L.

Yes, I used to read it in the dear old "Village Reader," the title being *The Birds in Autumn*. The prose piece immediately preceding was *The Migration of Birds*, written by Rev. Thomas Flint, a native of Reading and a prolific writer. (I passed the place this morning where he fitted for Harvard in 1795!) The poetry was Mrs. Sigourney's and should be in her complete works. There were thirteen verses, of which I copy three.

Then up went the thrush, with a trumpet call,
And the martins came forth from their box on the
wall,
And the owl peeped from his secret bower,
And the swallows convened on the old church
tower;
And the council of blackbirds was long and loud—
Chattering and flying from tree to cloud.

Then tribe after tribe, with its leader fair,
Swept off through the fathomless depths of air.
Who marketh their course to the tropics bright?
Who nerveth their wing for its weary flight?
Who guideth their caravan's trackless way,
By the star at night, and the cloud by day?

Oh, wild-wood wanderers! how far away!
From your rural homes in our vales ye stray!
But when they are waked by the touch of Spring,
We shall see you again, with your glancing wing—
Your nests 'mid our households to raise,
And stir our hearts in our Maker's praise.

I have lately tried to learn who is referred to in the preface to the *Village Reader* in these words—

The compilers have been aided, in their selection of several pieces, by a gentleman whose writings for the young have found great favor with the public, but whose name they are not at liberty to mention.

The book was published at Springfield in 1840 by G. & C. Merriam, the famous publishers of Webster's Dictionary. The only survivor of the firm, now ninety years old, writes:

... The Child's Guide was compiled by my brother George, the Intelligent Reader by my brother Charles, the Village Reader, I think but am not sure, by Rev. John Todd. I cannot tell who wrote any of the pieces. Yours truly,

HOMER MERRIAM.

This last was in answer to a question as to "The Puritan," who wrote an article by that title, also "Keeping up Appearances" and "Solomon Packwell"—I thought they sounded like Dr. Todd! But his son, Rev. Dr. John E. Todd of California, writes that he doubts it very much, and did not know of his connection with the Reader. Dr. Todd's residence in Northampton and the reference in the preface favor Mr. Merriam's remembrance, for surely John Todd's stories for children "found great favor" in those days. A lady has recently written me about that notable "Hafed's Dream." Are there any Old Folks old enough and wise enough to tell who "The Puritan" was?

Mr. Martin: Can you find a card against swearing containing this line, "To swear is neither brave, polite or wise"?

Sherborn, Mass.

O. N. B.

Yes, if I looked long enough in my attic! But I have it in my memory most vividly. It was in the form of a small poster and, with others of a similar character, was published by those same benevolent men, G. & C. Merriam of Springfield, some fifty years ago, for gratuitous distribution. It was headed "Swearers work cheap," with a short dialogue about the cheapness—"all for nothing!" Then followed the lines:

It chills my blood to hear the Blest Supreme
Rudely appealed to on each trifling theme;
Maintain your rank—vulgarity despise,
To swear is neither brave, polite or wise;
You would not swear upon a bed of death,
Reflect, your Maker now may stop your breath.

This card I used to see in stores, shops, fishing-vessels and other places where its words did good. I have always thought of the lines as Cowper's, but do not find them. But today I was at a ministerial conference, and saw a similar card on swearing tacked on a door. On inquiry I found that the occupant was secretary of an "anti-profanity league"; he had the lines on a small pocket card and confirmed the quotation as from Cowper.

Mr. Martin

The Literature of the Day

Dean Farrar

Dean Farrar's life gains in impressiveness by this summing up of his varied activities. His son, except in the tone of apology not unmixed with irritation which marks his treatment of the criticisms upon his father's florid rhetoric and his too pietistic schoolboy stories, speaks with full appreciation as well as modest reserve and introduces us to many of his father's friends as well as to the story of his life.

The son of a missionary, who later returned to England as curate in an English home parish, Frederick W. Farrar, was born in India. His was the scholastic type of mind which draws nourishment from books rather than from life, but he was saved from the selfishness of the absorbed student by his work first as schoolmaster and then as pastor. We may think of him in three important roles, in all of which he won distinction, first as a teacher in the public schools, where he left his mark upon some of the later leaders of English thought, then as a popularizer of scholarship in his Life of Christ and other works, and finally as a preacher and controversialist.

His prominence as a teacher put him in range for a bishopric, which he probably missed by his outspoken declaration of disbelief in eternal punishment. As canon of Westminster and rector of St. Margaret's he was at the center of English political life. His belief in temperance agitation gave him a special place in the public thought and his deeply felt and highly wrought sermons appealed to many minds. His work as a popularizer was of the highest value, and it seems to us quite beside the mark to complain either here or in his sermons of a quality which gave carrying power with the very classes to whom they especially appealed and to whom they were of the greatest use.

Among the so-called broad churchmen of the Anglican body Dean Farrar took an important and individual place which will long make it necessary to refer to him as one of the religious leaders of the last century. It is well to have this admirable account of so useful and so estimable a life.

[The Life of Frederic William Farrar, by Reginald Farrar. pp. 361. T. Y. Crowell & Co. \$2.00 net.]

RELIGION

Waiting upon God, by A. B. Davidson, D. D., L. L. D., Litt. D., edited by I. A. Paterson, D. D. pp. 378. Chas. Scribner's Sons. Imported. \$2.50 net.

Selected sermons from the work of the late Professor Davidson. They represent in some degree the power and charm which gave him his place in the hearts of his pupils and cover a wide range of subjects. Fine examples of earnest and suggestive interpretation both of Scripture and of human experience.

The New Covenant, Commonly Called The New Testament. pp. 686. Thos. Nelson & Sons. 30 cents to \$2.75.

A beautifully bound and printed edition of the American Revised Testament and Psalms, suitable for a pocket companion and issued in various styles at different prices.

Luther on the Creation; A Critical and Devotional Commentary on Genesis, Vol. I., by John Nicholas Lenker, D. D. pp. 448. Lutherans in All Lands Co.

The second number of a proposed complete issue of the works of the great German re-

former, the first volume of which, containing the commentary on the Psalms, we noticed recently. Luther's commentaries are, from our modern point of view, too verbose, but they contain rich devotional and interpretative material.

The Rod that Budded, by Robert J. Miller, D. D. pp. 210. Am. Tract Soc. \$1.25. Loose interpretation of the teaching and work of Christ based on the supposed hidden symbolism of trees in the Bible.

Why I am a Churchman, by Rt. Rev. G. M. Randall, D. D., revised by Rt. Rev. Leighton Coleman, S. T. D., LL. D. pp. 106. E. P. Dutton & Co. 50 cents net.

It is a little surprising to see an argument like this, in which fancy takes the place of historic imagination, holding its place for fifty years as an authoritative explanation of the claims of the Episcopal Church. It would certainly be possible to frame an argument far more convincing to the average non-Episcopalian. But if this be the argument on which Episcopallians rely, it is stated with sufficient distinctness, and might even prove convincing to people ignorant enough of history to swallow such a statement as that "the reformers . . . rejected Episcopacy, because the Bishop of Rome was a pope. As well might they have rejected the Bible and the Lord's Supper."

The Spirit of Easter, by Helen Keller. *The Youth's Companion*.

Easter paragraphs by Miss Keller on beautifully decorated pages and with a good portrait, making a tasteful gift.

HISTORY

Siege Days, by Mrs. A. H. Mateer. pp. 411. Fleming H. Revell Co. \$1.25 net.

Personal recollections and gossip from the siege of the Peking legations, gathered by Mrs. Mateer with great industry from many American missionary women and children. They are arranged chronologically, and enable the reader to follow some phases of that great experience with a close intimacy. Portraits and plans add to the value of the book, but we wish an index might have been added.

In Famine Land, by Rev. J. E. Scott. pp. 206. Harper & Bros. \$2.50 net.

The famine of 1899-1900 in India is called "the greatest in history." This account of it is grawsome but needful. It discusses first the causes, history and prevention of famine, then more fully the story of the recent calamity. To give relief to over eight hundred million persons, at the rate of over two million a day for a year, was a triumph of Christian civilization, made possible only by the union of government forces, missionary agencies and a generous public response to an appeal for food and money.

The Policy and Administration of the Dutch in Java, by Clive Day, Ph. D. pp. 434. Macmillan Co. \$2.00 net.

A comprehensive, judicial and interesting study of the problem of establishing governmental and economic relations with half civilized peoples as illustrated on the island of Java. It explains the method of the Dutch East India Company from 1610 to its downfall, the brief occupation of the English, the later, often overrated "culture system," from 1830 to 1870 and the succeeding more humane economic policy down to the present date. Professor Day has made a thorough study of Dutch authorities and presents in this work the only trustworthy and satisfactory treatise in English on the subject.

Dictionary of Historical Allusions, by Thomas Benfield Harbottle. pp. 306. E. P. Dutton & Co. \$2.00 net.

A well indexed, up-to-date book of the sort its title suggests. Examination of its American topics shows accuracy, and a satisfactory fullness so far as brevity of definition permits.

History of Egypt, by Ross G. Murison, B. D. pp. 115. Chas. Scribner's Sons. Imported. 20 cents net.

A volume of the excellent series of Bible Class Primers, edited by Principal Salmon.

TRAVEL

The Adventures of Elizabeth in Rugen, by the author of Elizabeth and Her German Garden. pp. 299. Macmillan Co. \$1.50.

In the same charming style as the Garden, but, on the whole, a more enjoyable book.

The picture of the learned German professor and his emancipated young wife is a bit of character-sketching not often surpassed, and Elizabeth's efforts to reunite the two were so genuine and disinterested (as well as amusing) that we grieve with her over the unsuccessful outcome. Full of the joy of living and the delight of the outdoor world, while the delicious humor and good-natured satire are most entertaining.

Turkish Life in Town and Country, by Lucy M. Garnett. pp. 336. G. P. Putnam's Sons. \$1.20 net.

The fifteen chapters of this book form a series of remarkable studies of the present-day Turk and his subject nations. We do not know any other volume which contains so much and so many kinds of information on these topics. Yet the style is so lucid that the book is pre-eminently readable. It is quite different from the ordinary book of travel, being the work of one who has had long opportunity to study her subject at close range. The attitude toward the Turk is sympathetic but the facts relating to economic conditions are plainly set forth.

The Story of Siena and San Gimignano, by Edmund C. Gardner. pp. 391. Macmillan Co. \$1.75.

History and guide-book in one, telling the story of one of the most interesting of the Italian cities and beautfully illustrated with reproductions of photographs and architectural drawings by the late Helen M. James, to whom it is dedicated. Well indexed and with a good map. In the Mediaeval Towns series.

Porto Rico: The Land of the Rich Port, by Joseph B. Seabury. pp. 224. Silver, Burdett & Co. 50 cents.

A supplementary reader in The World and Its People series, containing interesting chapters of description and many pictures of the life of our Southern island.

FICTION

To Windward, by Henry C. Rowland. pp. 359. A. S. Barnes & Co. \$1.50.

Life on the coast of Maine on a yacht, in hospitals, among the city slums, and in fashionable clubs contributes to this strong and exciting love story. The masculine elements are especially virile and prominent. A more despicable villain could hardly be conceived or be more attractively drawn than the man who is presented as the foil to bring out the character of the hero, a young physician, who fights the battle against great odds and is at last victor. The pages are somewhat marred by unnecessary profanity, which weakens the manhood whose vigor it is meant to emphasize. The story fascinates and yet sometimes repels.

Cadets of Gascony, by Burton E. Stevenson. pp. 373. J. B. Lippincott Co. \$1.50.

An appetizing title for lovers of adventure stories. It suggests the young man armed ready for his first adventure which brings him through tremendous perils to success and a loving wife. And here he is, two of him, with all the rash Gascon courage leading to plentiful adventures. The stories are well planned and interesting and will keep the expectation of the reader at full stretch.

Henderson, by Rose E. Young. pp. 189. Houghton, Mifflin & Co. \$1.25.

A graphic story of the steady heroism and loyalty of a young physician in Missouri, who in spite of severe temptations, maintains his lofty ideals and wins both the love of a fair woman and professional distinction. There is a certain immaturity of style, but the reader's interest is held throughout.

Merely Mary Ann, by I. Zangwill. pp. 152. Paper. Macmillan Co.

A reprint of one of Zangwill's most interesting short stories in which he skillfully depicts the fluctuations of good and evil instincts in a poor musician and the part "merely Mary Ann" had in the tragedy. The story has been recently staged and the book is illustrated by photographs from the play.

An Evans of Suffolk, by Anna Farquhar. pp. 408. L. C. Page & Co. \$1.50.

MUSIC

Twenty Piano Transcriptions from Franz Liszt, edited by August Spanuth. Paper. pp. 156. Oliver Ditson Co. \$1.50.

Forty Songs by Johannes Brahms, edited by James Huneker. pp. 158. Oliver Ditson Co. \$2.50.

Numbers of the handsome Musicians' Library carefully edited and provided with initial portraits and biographical introductions, which are critical and appreciative. Piano students and singers will enjoy them.

Parsifal, by H. R. Haweis. pp. 68. Funk & Wagnalls Co. 40 cents net.

A chapter from Mr. Haweis's well-known work, *My Musical Memories*. It contains a tribute of admiration for Wagner, together with a detailed account of the story of his last opera, *Parsifal*, so much discussed of late on its production for the first time in this country. It is the best account of the drama which we have yet seen and is well illustrated.

Northfield Hymnal, edited by Geo. C. Stebbins. pp. 224. Biglow and Main Co. 30 cents each; \$2.50 per 100.

Largely a selection from *Gospel Hymns* and later books of their class compiled by request of Mr. Moody for use in Northfield. It contains new pieces but with a notably large proportion of the tried and tested hymns and tunes of the church. Simply bound in red cloth and appropriate for evangelistic and other services. The profits of the book are used for the support of the Northfield schools.

Beethoven, by J. S. Shedlock, B. A. pp. 60. Macmillan Co.

Gounod, by Henry Tolhurst. pp. 55. Macmillan Co.

Two volumes of Bell's Miniature Series of Musicians, containing brief biographies and critical accounts of their musical works.

MISCELLANEOUS

Optimism, by Helen Keller. pp. 76. T. Y. Crowell & Co. 75 cents.

An essay containing much in the way of reve-

lation of a beautiful soul. Beautifully printed and with a fine portrait of Miss Keller.

Homophonic Conversations in English, German, French and Italian, by C. B. and C. V. Waite. pp. 137. C. V. Waite & Co.

The distinguishing feature of this useful little book is that it brings together sentences with like-sounding words from four tongues as an aid to memory. It will serve the student of French, German and Italian and would be a notable help to the traveler.

The Social Unrest, by John Graham Brooks. pp. 394. Macmillan Co. Paper. 25 cents.

The Nemesis of Faith, by Jas. Anthony Froude. pp. 148. E. P. Dutton & Co. 35 cents net.

Reprinted from the second edition, with an introduction by Moncure D. Conway.

The Story of the Lopez Family, edited by Caning Eyt. pp. 217. J. H. West Co., Boston. \$1.00.

Long drawn out and rather wearisome correspondence between members of a Filipino family which has made itself especially annoying to the Government and has been profuse in its complaints of unjust treatment.

Letters and Addresses of Abraham Lincoln, pp. 399. Howard W. Bell, New York City. Paper. 16 cents net.

One of The Unit Books containing a selection of the great President's most important addresses and letters with brief biographical introduction and an account of the editor's method of selection. Well printed and simply bound in green.

The A. B.-Z. of Our Own Nutrition, by Horace Fletcher. pp. 426. F. A. Stokes Co. \$1.00 net.

Devoted to the thesis that men eat too much and might easily secure for themselves better health and more enjoyment, even in eating, by abstinent and sensible habits. Mr. Fletcher has called in the aid of students of physiology and put together a large amount of interesting material on this theme.

Book Chat

Dr. R. F. Horton of London is soon to publish a poem on St. John written during weeks of enforced leisure on account of severe trouble with his eyes.

An unpublished poem by Alexander Pope was recently unearthed in England. It is a translation of Xavier's famous lines on love to Christ and is in Pope's favorite rhymed meter.

The Norwegians of the Red River are to unveil a monument of Bjornstjerne Bjornson, poet and novelist, at Fargo on May 17, the Norwegian national holiday. They have imported a granite block for the monument from Norway.

The United States Supreme Court has decided that books published periodically are not entitled to the benefits of second-class postage. The Post Office Department has long been seeking relief from its task of carrying these books at unremunerative rates.

Mrs. Mary J. Lincoln and Miss Anna Barrows have severed their connection as editors with the *Home Science Magazine* after ten years of editorial work. Although at one time owners and managers of the *American Kitchen Magazine*, their connection with its successor has been only literary.

Miss Fanny Crosby, the hymn writer, has brought suit against Will Carleton for an accounting in the matter of the publication of her autobiography. She objects to his alleged exhibition of her as an object of charity for purposes of advertising and asks that he shall give her a certified report of sales.

The Princeton University Library has recently been enriched by the addition of many presentation copies of books received by ex-President Cleveland during his terms of office. The gift includes publications in connection with the Chicago Exposition and the documents in the Brazil-Argentine dispute, in which ex-President Cleveland was arbitrator.

The manuscript of Milton's *Paradise Lost* which was recently offered for sale in London has been purchased by an American. The London *Daily Telegraph* remarks upon this sale:

Let us be thankful that Westminster Abbey

and St. Paul's Cathedral are not portable, for otherwise they would be in danger of being purchased by some American millionaire.

The American Journal of Religious Psychology and Education, edited by Pres. G. Stanley Hall of Clark University, is to appear in May. It is published by Louis N. Wilson at the Clark University Library, Worcester, Mass. Its scope and purpose are indicated by the title and it is especially addressed to professors and students of religion in seminaries and colleges, to pastors, teachers and others interested in education and scientific religious work.

The American Church Missionary Society has sent out a little manual of a dozen prayers as the common possession of a proposed new Fraternity of Prayer. The fraternity has no rules, no officers and no dues. The book is made especially for men, takes thought for the extension of the kingdom of Christ, is small in size and it is hoped it will be carried in the pocket and used in odd moments. To this league of intercession prayers have been contributed, among others, by Rev. James I. Vance of the Reformed Church and a member of our own editorial staff. The manual costs ten cents and may be obtained of the Pilgrim Press.

Several gentlemen in New York and Chicago have subscribed to a fund which will amount to at least \$30,000, to be placed at the disposal of Prof. Richard T. Ely of the University of Wisconsin, to defray the expenses of investigations in the history of the labor movements and allied social movements in the United States. Probably five years will be put upon these investigations and the preparation of a work embodying their results which will bear the title, *The History of Industrial Democracy in the United States*. For the preparation of this work Professor Ely has associated with him Dr. John R. Commons, now assistant secretary of the National Civic Federation and secretary of the conciliation committee in the New York Civic Federation, also expert agent at the United States Department of Labor and formerly special agent of the United States Industrial Commission.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 24, Sunday. *Calling to Remembrance*.—*Deut. 8: 1-20.*

Here are the words with which Jesus turned the current of his first wilderness temptation. Note that they are spoken with reference to the manna, which is the symbol of God's care in time of need. Man lives by bread—but not by bread alone. Nourishment of body, soul and spirit is from the care of God. Fatherhood is suggested here; but it was Jesus who interpreted it as the basal fact of true religion. Here it is chastening—which we sometimes refuse to consider a part of the father's work with his child. Trace the influence of these words on the writer of the epistle to the Hebrews [Heb. 12: 5-13].

April 25. *A Call to Humility*.—*Deut. 9: 1-6.*

The temptation of success is forgetfulness of God. It is easier to be humble in the wilderness than on the victorious battlefield. Their remedy against self-satisfaction was to feel themselves a part of God's plan. Our humility is to come by that same road. Learn your true measure by consorting with the greatest. For true humility comes of recognized facts and not of undue self-depreciation.

April 26. *Rebellions in the Wilderness*.—*Deut. 9: 7-21.*

The education of Israel was a lifting from above. Note how constant are rebellions and refusals. If we use the word evolution we must not think of a steady or unresisted process. The whole story of the Old Testament is the story of God's presence with his people. The return to idolatry, with Moses in the mount, shows the natural drift. It was what the naturalists call a reversion to type.

April 27. *Intercessions of Moses*.—*Deut. 9: 22-29.*

Compare the intercessions of Abraham [Gen. 18: 22 ff.] and remember how Jesus by example and precept urged intercessory prayer. Note here the small part which Aaron plays in Deuteronomy. History has confirmed this proportion and made Moses the unmistakable central figure. We are not to judge God's feeling by what Moses said of God. Yet his anger against sin is a great reality.

April 28. *Setting Apart of Levi*.—*Deut. 10: 1-11.*

The setting apart of the priestly tribe was too important to be left out, but did not belong to the speaker's present purpose. The stone tables could not have been large if Moses carried them up the mountain in his hands. Note the loneliness of great gifts and leadership. We think of Moses as a man apart, one rather feared than loved, of different education and broader vision, striving to lift a reluctant people to his height. We may all be lonely, but to be great is often to be lonelier still.

April 29. *God's Requirements*.—*Deut. 10: 12-22.*

Note in this sublime picture the breadth of view which makes God not only just but loving. He takes thought for the fatherless and widow and loveth the sojourner. Here was the meeting point of sympathy which made obedience something more than a difficult task. This mercy should be contrasted with the custom of putting strangers to death which plays so large a part in Greek literature. Such was the law, within the memory of many, in Japan and Korea and it survives in a few of the Pacific islands. We cannot come up to God's moral stature—but by his help we can try. And in trying lies our hope.

April 30. *The Land of Promise*.—*Deut. 11: 1-17.*

In the dry desert the picture of a rain-watered land was beautiful. National obedience and national strength were inseparable. In the long run they are inseparable still.

A Church Hero-Band

How the Church May Win the Men of Tomorrow

A successful experiment has been in operation since January, 1902, in Park Church, Worcester, Mass. The plan was originated and worked out by Mrs. Inman L. Wilcox, the pastor's wife, to develop the habit of regular church attendance among boys from twelve to fifteen, when they are seldom seen at service and are most apt to drop out of church and Sunday school altogether.

This work has been accomplished with the most difficult class in the Sunday school to handle. Teacher after teacher had given up the class as hopeless, saying that they would not waste their time on such boys. What to do with them became a serious question with the executive committee. What these boys needed was a teacher who could understand them and win their interest. At this juncture the pastor's wife offered to take the class. During the next few months it became one of the most interesting features of the school.

Then Mrs. Wilcox organized the boys into a Hero-Band. The hero part was to attend regularly the morning service and Sunday school. They had an interesting initiation service, which made a deep impression upon them. At this service in the ghost's room the following pledge was read and subscribed to:

I promise to attend regularly the Sunday morning service and the Sunday school of Park Church, unless prevented by illness or absence from the city.

I promise to make Jesus Christ the supreme example and pattern of my life, and his teachings the rule and guide of my conduct.

I promise to wear the "Hero-Badge" as an emblem of this pledge; and when I can no longer fulfill the conditions of this "Hero-Pledge," I will return the badge to Mrs. Inman L. Wilcox.

Each boy was then presented with a solid gold badge representing the shield of righteousness and the hero heart containing the hero monogram. They have a Greek motto, signifying, "I am the way, walk ye in it," a class song, "Dare to be a Daniel," a class yell, class colors, and a beautiful banner, the design of the badge enlarged. The Hero-Badge is owned by Mrs. Wilcox, so that no boy who fails to live up to the pledge can wear it.

The next Sunday morning after the initiation, these twelve boys appeared in church, occupying the two pews just in front of their leader. For more than a year they have been faithful and have behaved like grown men. They are among the pastor's best listeners, and say of their own accord that they enjoy and get much good from the sermons.

One year has made a wonderful change in the lives and purposes of these boys. We believe that if they are held to this pledge for three or four years, their habit of attending the regular church services will be fixed. It is establishing in their lives the highest principles and ideals of manhood. Through books and addresses from eminent outsiders they receive a broad conception of true heroism. They are becoming working members of the church and learning to assume its responsibilities. Already five have joined the church of their own free choice. They contribute regularly towards its expenses and for interest on the church debt. The boys gave a Christmas sale which netted \$150. Now they have undertaken to carpet the floor of the auditorium at a cost of \$300. For perfect attendance and perfect behavior during the first year, three boys received a gold crown. They won this prize without knowing they were to be crowned. On joining the church Mrs. Wilcox gives each a cross of gold.

On the first of last January eight more boys were received into the band. The experiment is now pronounced a success. It is an inspiring sight to see twenty boys sitting together every Sunday morning and giving perfect attention to every part of the service.

This work is full of promise for the future of the church. It does what few other boys' clubs and organizations try to do; develops the habit of regular church attendance and interest in the life and work of the church.

What are the secrets of its success? Science and personality. It is based upon scientific principles. The pastor has been a student for three years at Clark University where child study and pedagogy are made prominent. So he has been able to guide the work according to the best scientific principles of boy nature and life. The pastor's wife has put these principles into practical operation in a sympathetic way. She has entered into the boys' lives and reached their interests. Presenting the right thing, at the right time in the right way, she has met with a ready response in the boys. With these two essentials any church can make such a work successful. And our

At every morning service twenty boys and twenty-four girls between eleven and fifteen occupy eight pews in the front part of the church. The younger boys of the congregation look forward with anxious interest to the time when they can enter the Hero-Band. Thus it exercises an influence over all the younger members of the congregation and Sunday school.

Here is the hope of the church. This work will bring far better results than high-priced choirs or sensational attractions. This is the only natural way to solve the problem of church attendance and church growth—to "train up a child in the way he should go; and when he is old, he will not depart from it." I. L. W.

Delegates to the National Council

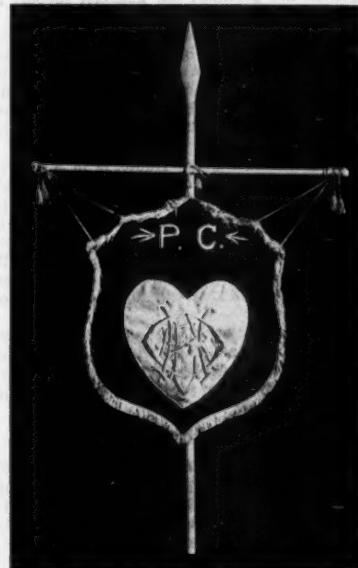
To the State and Local Associations of the Congregational Churches of the United States:

Dear Brethren: The time is near at hand for the selection of delegates to the next meeting of our National Council, which is to be held at Des Moines, Io., in October. The occasion promises to be one of unusual interest and of singular importance. For the first time in our history nearly all our benevolent societies will hold their anniversaries, under the direction of their own officers, at the same time and place as the National Council. By an unfortunate mistake the largest of our societies, the American Board, was not included in the invitations which were sent out. Its meeting, however, will be held just before the council and nearby, thus giving an opportunity for those who desire to attend both meetings. All the other societies will join in the one great gathering at Des Moines.

I venture to suggest the importance of the appointment by the associations of such persons as delegates, and of such only, as will attend. Merely honorary election is out of place for a gathering of this kind. Would it not also be well for all the associations seriously to consider the question of paying the expenses of those whom they choose as delegates? In some instances this might not be necessary, or possible, but as a rule those who attend our national gatherings should be in every sense representative. Often the men most desirable for delegates are least able to bear the inevitable expense. In order to secure their presence expenses, so far as possible, should be guaranteed by those appointing them, and this should be without any encroachment on the other benevolences of the churches. Plymouth Church at Des Moines may be trusted to do its part most generously for all who may need its hospitality, but the churches of the country have a measure of responsibility resting upon them. If all the associations will appoint as delegates only those who will attend, and so far as possible meet the expenses of their delegates, both for travel and entertainment, the next meeting of the National Council will be one of the largest and most truly representative in its history. Let us begin early to make proper preparations. We may then reasonably hope that its deliberations will be of permanent value to all the Pilgrim churches.

Wishing you grace, mercy and peace, I remain, Very sincerely yours,

AMORY H. BRADFORD.



BANNER OF THE HERO-BAND

churches will soon be supplied with men in full sympathy with its life and work. Of course much will depend upon the pastor's ability to interest such boys Sunday after Sunday in the sermons. The problem of men and the Church is the problem of the boys and the Church. If it is ever solved it will be solved with the boys.

Much outside work has been done with these boys. They have been taken through factories and newspaper offices and large stores. Last spring they visited Concord's many places of interest. They are planning a trip to the historic scenes of Boston. They are invited often in groups to the pastor's home and are kept continually under the personal influence of their leader and the pastor. Nearly every one of them is a member of the Junior Endeavor Society, of which their leader is superintendent, assisted by the pastor. The Junior Society has sixty members, half of them boys. The Hero boys have aided in reaching many other boys in this work.

The success of the Hero-Band made it possible for the pastor to organize, Jan. 1, the Park Church Heroines. This is a band of twenty-four girls from eleven to fifteen, on the same plan as that of the boys, but varied to meet the needs of girl nature. The plan is working with equal success among the girls. The Heroine-badge is a solid gold heart, with the Heroine monogram engraved in the center. The heart shape was copied from the center of the boys' shield. The girls have a motto in Latin, song, yell and class colors—purple and white, representing loyalty and purity.

Archbishop Farley of New York, recently from Rome, says that the foundation principle of the policy of Pope Pius X. will be to "have children under Christian influence and teaching; then, from them to choose the flower and present them as the firstlings to God for the sake of the Christian ministry." Protestants are arousing to the need of more definite teaching of religion to children by the church and in the home, but are our churches and our laity or clergy dedicating their choicest sons to the Christian ministry as often or as inevitably as they did formerly?

Indiana

Consulting State Editor: Orville L. Kiplinger, Michigan City

SOME MINISTERIAL RECRUITS

Congregationalism in Indiana is receiving new force in leadership from both East and West. Rev. H. H. Wentworth, fresh from New Hampshire Congregationalism, has already begun to look over the state and find ways to be larger than his parish. He comes championing the evangel of federation for Indiana churches and has put his plan into operation in Terre Haute and vicinity.

Rev. Harry Blunt and Rev. N. P. McQuarrie have just come from St. Louis to Indianapolis, as has also Rev. J. H. Crum, formerly of this state, recently of Kansas City. Blunt is young, scholarly and a born philosopher and theologian as well as an earnest, progressive preacher. McQuarrie comes from a beautiful work in East St. Louis, where, during the floods last spring he did heroic and effective service for many destitute people. He is an admirable leader for Trinity Church. Crum, a veteran whom to know is to love, has already infused new life into North Church and ably represents progressive thought among the local ministers. These men are earnest spiritual preachers and indefatigable workers. We look for successful pastorates from all of them. We rejoice in the accession of men who believe in the fellowship of the churches. One trouble with Indiana Congregationalism has been the lack of *esprit de corps*.

HOME MISSIONARY MATTERS

Indiana is largely a home missionary state, and the board of directors strenuously follows a wise policy in administering funds. Each year it gives to three or more churches of strategic location substantial aid to secure the best leadership for a time sufficient to bring them to strength and self-support. The home missionary money at disposal, however, is altogether inadequate to develop Congregationalism in such a commonwealth.

Twenty-six missionaries minister to thirty-four churches and four outstations. The recent coming to self-support of some of the Indianapolis and the northern churches has made it possible to enter some fields in the southern part of the state. No place needs us more. The religious agencies prevalent in many communities have been not only inadequate, but often incapable. There is a large rural population in many small villages difficult of access. Supt. E. D. Curtis gave his vacation last year to an itinerary in this section, where he has organized eight churches and visits in addition one union congregation and three outlying Sunday schools. Two commissioned home missionaries, one other resident minister and two lay brothers constitute our scanty working force, and are laboring with excellent results.

The newly organized church in South Bend and People's Church, Indianapolis, are strategic centers strongly aided by the Home Missionary Society this year. It is hoped that, with proper leaders, these churches in a few years will be not only self-supporting, but centers of large influence.

MATERIAL IMPROVEMENTS

Some of these are gratifying. The church at Miller, through effort and sacrifice, combined with C. C. B. S. aid, now worships in a modest frame building of its own. Ridgeville is planning the erection of a \$4,000 church. South Bend has secured a splendid building site at a cost of \$6,500, and its secular press recently announced that Congregationalists will erect a \$20,000 building. The interior of the edifice at East Chicago was lately destroyed by fire. The insurance money and a fund on hand provided for its immediate refitting. An art glass window in front, with the new furnishings, make this one of the most beautiful of our smaller churches. Plymouth of Fort Wayne has recently installed a fine pipe organ, purchased by the Ladies' Society. The church has taken measures to make the last payments on the building, and expects by July 1 to be entirely free of debt. First Church, Terre Haute, has dedicated, free of debt, a commodious \$40,000 house of worship, beautified with memorial windows and having all modern conveniences. Plymouth of Indianapolis, which was for some time without a home because the Government had condemned and taken its building site for a post office building, has purchased and remodeled a building on a site nearer the heart of its membership. This temporary church home will in time be replaced by a splendid edifice.

FORT WAYNE AND VICINITY

Rev. C. K. Stockwell of Angola has resigned his pastorate and has gone abroad on the international

Sunday school tour. Rev. C. W. Long of Orland is doing practical and effective service in stimulating the missionary zeal of his people. Rev. D. T. Williams, four years the efficient pastor of South Church, Fort Wayne, before taking up his new work at Bremen will visit Wales and Scotland with his brother. At Plymouth of Fort Wayne 124 persons have united during the present pastorate. A young men's club has just formed itself into a "City Council," to learn the mysteries of municipal government. The pastor is president of the State Endeavor Society. This means much added work, but he enjoys it, and Fort Wayne will entertain the State Convention June 23-26.

TERRE HAUTE

First is working with enthusiasm under the energetic leadership of Rev. H. H. Wentworth, who came to it last June. As a large student body attends the normal and polytechnic schools, there is a splendid opportunity to reach and influence some of the choicest young people in the state. Although few are of Congregational antecedents, the pastor has a class of over sixty in the Bible school. Congregations are growing; the financial support is adequate and heartily given.

Plymouth, in the eastern part of the city grew out of a mission established by First Church. It has a splendid field in a section almost wholly made up of wage-earners, and with the right leader ought to do good work. It owns its house of worship and parsonage and is free of debt. Just now it is pastorless.

Bethany, at West Terre Haute, is in a rapidly growing community and its location is important. It is in a position to minister to a large body of young people. It owns its church building and is free of debt. This church is also without a pastor. Plymouth and Bethany have agreed to unite in calling one, thus assuring an adequate salary and the doing of a work that will tell upon the life of the city.

A plan of federation has been adopted by First, Plymouth and Bethany under which it is hoped the churches will be drawn closer together for mutual counsel and help and for service to opening fields in the city and vicinity.

KOKOMO

This is a poor time to write of the churches about Kokomo, as several are pastorless and struggling with the very question of existence. Anderson is without a pastor and is the mark of another greedy denomination which would like to swallow it bones, boots and all. A special and immediate effort will be made for its saving to the denomination which planted and nurtured it. In this effort even the home missionary churches of the state will share by accepting a reduction in the amount of aid granted them.

Alexandria, Ridgeville, Dunkirk and Marion are greatly discouraged. The failure of gas in this belt and the consequent removal of industries will cause many Congregationalists to go elsewhere to live and the problem of readjustment thus thrust upon the churches it will require time to solve. The church of Kokomo, under the able leadership of Rev. C. W. Choate, is well supported and is one of the best all round churches in the state. It will entertain the State Association May 10-12.

INDIANAPOLIS

An abiding impression is that the missionary churches have been planted in needy fields and with proper nurture in their infancy will become strong centers of influence. Steps have been taken among the churches which will result in some definite form of federation, which will make for mutual strength and increased usefulness.

Trinity has become self-supporting and has called Rev. N. P. McQuarrie from East St. Louis. That magnificent worker, Rev. Levi White, has gone from Trinity to People's Church. With the backing of the Home Missionary Society we expect victory here. Rev. Mr. Mills of Union Church has just passed through the flood. Both church and home were inundated. North Church has become self-supporting and has already taken long steps forward since the coming of Rev. J. H. Crum. *Plymouth* has moved from down town to the midst of its constituency. It called Rev. Harry Blunt in December. The new building is tastefully frescoed and furnished. It is provided with well-equipped kitchen, dining-room and parlors. It is homelike and adequate for its present work. The interval during which the people were without a building was a tax upon their loyalty. Unusual steadfast-

ness held them together, and we feel confident that Plymouth will resume its old place as a leading church in city and state. *Mayflower* has been for some time pastorless, but a committee is on the look out. Meanwhile the church is taking care of a small indebtedness. It has a beautiful building, well located, and promises to become one of our best and most useful churches.

MICHIGAN CITY

Emmanuel Church, on the East Side, under the earnest leadership of Rev. J. D. Gross, is reaching a large population. Its latest forward movement is the erection of a parsonage and parish house which will be the center of many activities for the young people.

Sanborn Memorial has lately been decorated, carpeted and furnished with electric lights, by the generous assistance of Miss Ann Sanborn, a member of First Church, who built the *Sanborn Memorial Chapel*, and recently gave its people \$200. An energetic young man from Chicago Seminary will supply during the summer.

First is having a prosperous year. The large congregations have shown an increasing number of men. Much solid work which influences the life of the whole city is being done. The pastor's salary was recently increased \$200. A canvass is now being made to secure about \$3,000 for improvements. This church has received \$9,000 this year from the estate of a member. This amount was so invested that only the interest could be used.

ELKHART

First Church and some of the benevolent societies have profited largely by a legacy. The church, by the will of Mrs. R. M. Kellogg, has had property left in its care appraised at \$60,000. This consists of two good business blocks in the center of the city. The American Board, the National Temperance Society and Publishing House are the other beneficiaries. The income to the church will be from \$900 to \$1,000 per year. This magnificent bequest will make possible immediate plans for a new church building. Rev. A. U. Ogilvie, for six years the popular pastor, reports a prosperous year and counts this a good field and a growing opportunity.

Rev. Thomas Campbell has been called by East Chicago for a second year with increase in salary. A well-managed primary department and a constantly growing Junior Endeavor are features of which the church may well be proud, for they constitute a guarantee of its future.

Hammond has been granted missionary aid and will have a resident pastor. Hobart will entertain the Michigan City Association April 18, 19. The newer churches, Miller, Lake Station and South Bend, are rejoicing in the abiding fellowship of Congregationalism. This association has recently welcomed as speakers Rev. Williams Chambers of Adana, Turkey and Madame Tsilka, who delivers with great acceptance her lecture, *The Romance of the Balkans*.

A Decade in Cleveland

April 1 closed the tenth year of the pastorate of Rev. C. W. Carroll, at Hough Avenue Church. The membership has increased from 271 to 748. Average accessions have been 76 per year. The greatest number received was in the year just closed, 133. The church, which is sixteenth in order of organization in the city has risen from ninth in size to third, and eighth in the state. Its Sunday school ranks third in size. In the ten years the church has increased its property value from \$4,500 to \$50,000, having changed location and erected a fine edifice adapted to institutional work. That it is a community church is seen in the fact that 62 per cent. of members received by letter have come from other than Congregational churches. It is significant that there never has been a note of discord due to the presence of so many persons trained in different sects. The church is open daily and maintains kindergarten, boys' clubs, painting, musical and physical culture classes.

w.

Suggestive Sermon Topics

- The Divine Art of Forgetting.—*Rev. L. H. Kellar.*
- The Manufacture of Power.—*Rev. Jeremiah Cromer.*
- The Church—The Heart of the Town.—*Rev. T. Newton Owen.*
- The Power and the Pathos of Silence.—*Dr. Charles T. Baylis.*
- The Guardian Angel of Routine.—*Rev. H. A. Jump.*
- How the World Came to Believe in the Divinity of Christ.—*Rev. J. Spencer Voorhees.*

Record of the Week

Calls

ANDERSON, FRED'K R., Rockefeller, Ill., to Middleville, Mich. Accepts.

ASKIN, JOHN, Tabor, Io., to First Ch., Pueblo, Col.

BLACKMER, WALTER R., ass't pastor, First Ch., Marietta, O., to Harford, Pa. Accepts.

BRUNO, F. J., not called to First Ch., Granby, Ct., as reported.

CORWIN, CARL H., Bellaire, Mich., to Detroit, Minn. Accepts.

COWLING, DONALD J., to S. Killingly, Ct. Accepts, and is at work.

CURTIS, PAYSON L., Faulkton, S. D., to Webster. Accepts.

KODDY, DAVID B., Hartford Sem., as ass't pastor to Dr. F. W. Baldwin, Trinity Ch., E. Orange, N. J. Accepts, beginning work May 15.

GALE, CLARENCE R., Plymouth Ch., Spokane, Wn., to become supt. Ch. Extension Soc., Seattle. Accepts.

HAZEN, CARLETON, W. Rutland, Vt., to Portland, Ct.

LEAVITT, ASHLEY D., Hartford, Ct., to Willimantic.

MINTON, CHAS. H., Zumbrota, Minn., to Washington. Accepts.

MEANS, OLIVER W., Brookfield, Mass., to Emmanuel Ch., Springfield, Mass.

MESKE, FRED L. V., Ortonville, Minn., to Morris. Accepts, beginning work Aug. 1.

MINTY, WM. A., Maple City, Mich., to Pilgrim Ch., Lansing.

MOTE, HENRY W., Grafton, O., to Graceville, Minn. Accepts.

NEILAN, JOS. D., Chicago Sem., withdraws his acceptance of superintendency of Ch. Extension Soc., Seattle, Wn., to remain in Chicago.

RICHARDSON, FRANK H., Morris, Minn., to W. Hopkins. Accepts.

SECCOMBE, SAM'L H., Davenport, Io., to Weatherford, Okl. Accepts.

SUTHERLAND, JOHN M., Mound City, Ill., to Plymouth Church, Peoria.

TORREY, CHAS. C., Tamworth, N. H., to remain a fourth year. Accepts.

TREAT, EDW. P., Irasburg, Vt., to Richmond.

WEEKS, WM. M., Chester, Mass., to Andover, Ct.

WILLIAMS, THOS. D., formerly of South Ch., Fort Wayne, Ind., to Bremen. Accepts.

Ordinations and Installations

ROULT, T. L., o. Brewton, Ala., March 27. Sermon, Rev. B. A. Ives; other parts, Rev. Messrs. G. W. Andrews, J. R. Sims, F. G. Ragland.

SAMUEL, BENJ., o. at Havana, N. D., April 6. Sermon, T. M. Edwards; other parts, Rev. Messrs. L. B. Vaughan, E. H. Stickney.

WYMAN, DANIEL B., rec. p. People's Ch., S. Ashburnham, Mass., March 17.

YORK, BURT L., t. at West Medford, Mass. Sermon, Dean F. K. Sanders, D. D.; other parts, Rev. Messrs. F. S. Hunnewell, H. H. French, C. S. Macfarland, D. A. Newton, J. V. Clancy, Thos. Sims.

Resignations

BLACKMER, WALTER R., ass't pastor, First Ch., Marietta, O.

CORWIN, CARL H., Bellaire, Mich.

CROSS, ROSELLE T., Eugene, Ore., to take effect July 31.

CURTIS, PAYSON L., Faulkton, S. D.

HAMMOND, HENRY O., Pelican Rapids, Minn.

HULL, JOHN H., Marblehead, O., after eight years' service.

MATHEWS, ROB'T J., Sterling, Kan., withdraws resignation at request of the church, and remains with an increase of salary.

MCCORD, JOHN D., Green St. Ch., Chicago.

MCINTOSH, CHAS. H., Zumbrota, Minn.

MESKE, FRED L. V., Ortonville, Minn., after a pastorate of nearly seven years.

OTIS, JONATHAN T., Grand Junction, Mich.

POTON, JOSIAH, Masardis, Me., district missionary for the Maine Miss. Soc. and C. S. S. & P. S., to take effect May 31.

SECCOMBE, SAM'L H., Davenport, Io.

THING, MILE J. P., Lake Benton, Minn.

WILLARD, WALLACE W., Moline, Ill., to take effect June 12.

Dismissals

HADLOCK, EDWIN H., Olivet Ch., Springfield, Mass., April 15.

Stated Supplies

BANHAM, HENRY E., formerly of Waimea, H. I., at Highlands, Cal., for April.

American Board Personals

ARRIVALS

HERRICK, REV. DAVID S., of the Madura Mission, India, March 22, at Boston.

BARTLETT, REV. AND MRS. S. C., of the Japan Mission, April 6, at San Francisco.

HAZEN, REV. AND MRS. HENRY C., from Madura, April 10, at New York.

APPOINTMENTS

COLE, MISS LILIAN, a nurse in Dr. William S. Dodd's hospital in Cesarea, full appointment. Her support will continue to come from the hospital funds, apart from the Board's treasury.

WINTER, MISS JULIA F., a native of Middlefield, Ct., to the East Central African Mission. She was educated in the public schools of Hartford, Northfield Seminary, Bible Institute, Chicago, and University of Illinois, where she took degree of A. B. in 1897. For six years she has taught in Hampton Institute.

[Suggestive Features or Methods

BOSTON, MASS., Boylston is to have this season, besides a "Printery that Pays," a well-used gymnasium and a legislative debating organization (the Boylston Senate), a uniformed baseball club composed of members of the young men's class of the Bible school. Rev. H. A. Barker, pastor, has played on college teams and will coach the nine and F. E. Bridgman, manager, 5 Copley St., Roxbury, would like to arrange games with other church or Y. M. C. A. teams.

BRUNSWICK, ME.—Rev. H. A. Jump recently collected statistics of the seven Protestant churches. They show that with a membership of 580 the average morning attendance is 510.

LONGMEADOW, MASS., Rev. H. L. Bailey. Railroad Social, given by the minister's class of high school boys and others. This, their first venture in serious catering, was an overwhelming success. The meal ticket was inscribed "Grand Transcontinental Excursion, Boston to Longmeadow via Los Angeles" and was embellished by such gratifying statements as these: "Passengers guilty of incivility to employees will be promptly discharged;" "An extra charge will be made by the company for listening to complaints by dissatisfied tourists." The menu, which included "Potato a la Masher," was cut and drawn (by hand) into the similitude of a dining car and labeled Massack-sick, which is Indian for Longmeadow.

MARSHALLTOWN, IO., Rev. A. W. Sindon. During the renovation of the house of worship services are held in the Colonial Theater. There was no abatement in devoutness due to the place of meeting.

NEW HAVEN, CT.—Dr. W. L. Phillips appeared on Easter Sunday in an academic robe. The double quartet were similarly attired with the addition of mortar board caps.

OAK PARK, ILL., Second.—Dr. Sydney Strong outlined on his calendar for Passion Week a hollow cross, within each section of which was printed one verse of the hymn, In the Cross of Christ I Glory, to be memorized during the month.

PORTLAND, ME., State Street, Rev. Raymond Calkins. Preparation class, conducted by the pastor to instruct in doctrine and church discipline those intending to become members.

Churches Organized and Recognized

KAHLOTUS, WN., with 14 members, only one an original Congregationalist. Mrs. George W. Crater (minister's wife) is pastor. Here Presbyterians, Methodists, Disciples—in all seven denominations—found that the only one on which all could unite was the Congregational. A church like this needs good Congregational literature.

SOUTH ASHBURNHAM, MASS., PEOPLE'S (Independent), rec. as Congregational, 17 March.

VALLEY CHAPEL, UNION CR., Walla Walla Co., Wn., with seven members. Rev. Elvira Cobleigh, pastor.

Easter Offerings

CAMBRIDGE, N. Y., Rev. P. R. Allen. Two silver collection plates from Mrs. Cramer, a memorial to her husband, E. P. Cramer.

EVERETT, MASS., First, Rev. W. L. Sweet. \$1,000, to be used for redecorating the church during the summer vacation.

NEW BEDFORD, MASS., North, Rev. F. E. Ramsdell. Special offering, \$1,700.

March Receipts of the A. B. C. F. M.

	1903	1904
Donations,	\$40,294.01	\$43,384.12
Legacies,	16,854.77	7,964.29
Total,	\$57,148.78	\$51,348.33
	7 mos. 1903	7 mos. 1904
Donations,	\$317,527.80	\$293,023.98
Legacies,	40,425.00	49,334.04
Total,	\$357,952.80	\$342,348.02

Decrease in donations for seven months, \$24,503.82; increase in legacies, \$8,899.04; total decrease, \$15,604.78.

Good Health to the Children

Children especially are fond of dainties, and the housekeeper must look carefully to their food.

As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

Royal Baking Powder is indispensable in the preparation of the highest quality of food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., and what is more important, renders the food wholesome and agreeable to young and old.

ROYAL BAKING POWDER CO., NEW YORK.

The Crisis in New Mexico

The Twenty-first Annual Meeting of the New Mexico Association was held in Albuquerque, with First Church, Rev. W. J. Marsh, pastor, March 25-27.

Within the bounds of this association are six village schools among the Mexicans, formerly New West schools, now under the care of the Congregational Education Society. The twelve lady teachers are delegates or members of the association. Our churches in New Mexico are five, three American and two Mexican. Two of the American, White Oaks and Gallup, are now pastorless. But the three pastors and twelve teachers handled the ecclesiastical machinery of a territorial association, and planned for that part of the kingdom to them committed as ably and bravely as if they were a "noble six hundred."

The association sermon was preached by Rev. S. L. Hernandez, formerly pastor of Mexican work in New Mexico and recently returned from A. M. A. work in Porto Rico. Another Mexican pastor read in broken English an excellent paper on the evangelizing work of our schools among his people. The sermon by Rev. J. A. Heald, superintendent of the work among the Mexicans, had the ring of victory. Professor McClellan of Stanford University, temporarily supplying the Gallup church, gave an address of rare interest on the Power of Ideals, and Professor Larkin, another educator, spoke on Citizen-making. Six of the teachers read able papers on various phases of their work, and a Sunday afternoon ladies' missionary meeting was led by Mrs. N. Green, formerly of Jamaica Plain, Mass.

Dr. Kingsbury, home missionary superintendent, was much missed and the hope was frequently expressed that his absence in the East would speedily result in raising the needed finances and in securing men for our vacant churches. The personnel and papers of the association showed that the "school" question is dominant. Also that the status of Congregationalism in New Mexico is discouraging. To one conversant with our territorial history for the last 24 years, it begins to look as if one of two things would speedily take place: Either the waning life of Congregationalism, represented by these few churches and schools will go out, or a much larger fellowship and financial support must be extended to them. In the last five years there has been a considerable increase of American population, new communities forming along new lines of railroads. Others are in immediate prospect. Other denominations have made a marked growth, but Congregationalism has weakened steadily. Our church at Albuquerque is the only one having an American pastor. Upon this church falls practically all the burden of representing our denomination. Year after year, it has nobly been host to the meetings of the association. It stands almost without fellowship. It is popularly supposed to be alone responsible for extending Congregationalism in this territory. These teachers of Mexican schools look to it for motherly help.

There is plainly a crisis in our work. If a New Mexico Band of five young, zealous missionaries could be sent here with a guaranteed support for three years, and a general missionary, jointly supported by the Home Missionary and Sunday School Societies, could immediately be sent to pioneer for and co-operate with such a band, it is no rash prophecy to say that within three years we might have a dozen live churches.

Rev. J. A. Heald is laboring zealously to extend and conserve our work among the Mexicans. He ably and acceptably supervises the work of the six schools. A long-cherished plan for a Mexican industrial training school begins to materialize. A good plot of ground adjoining Albuquerque has been secured, and about \$2,000 are already promised by the Education Society for this work. Ten thousand dollars are needed and ought to be forthcoming in order that our Mexican work might be worthily represented in the presence of the splendidly equipped work of the Presbyterians and Methodists. For years these faithful teachers have seen their bright pupils go to the training

A Perfect Milk Food
is Borden's Peerless Brand Evaporated Cream. It has a delightful, natural flavor and is superior to the richest raw cream, with the added insurance of being sterile. Always carried by soldiers, sailors, hunters, campers and explorers. It has become a household necessity.

schools of other denominations, and we reap no harvest. How much longer will Congregationalists be content with half doing the work, when it might have a large harvest in New Mexico? H. P. C.

Inclusive Congregationalism

In a Connecticut parish of not over 300 souls, which has sent out from one family five United States Senators and from another family a governor for Massachusetts, there is the one Congregational church with a history of 160 years. In its active constituency may be found Adventists, Six-principle Baptists, Seventh-Day Baptists, Freewill Baptists, "Hard Shell" Baptists, Catholics, Congregationalists, Episcopalians, Methodists, Spiritualists and Universalists. The present minister is of the United Brethren, and the church is aided by the Missionary Society of Connecticut. Here, as well as in the West, the Pilgrim polity is efficient in fusing diverse elements; and this community, among others, is saved the weakness and folly of unnecessary churches.

J. S. L.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 25, 10:30 A. M. Speaker, Rev. John G. Taylor; subject, Some Critical Problems in Congregational Churches.

CONFERENCE FOR EDUCATION IN THE SOUTH, Birmingham, Ala., April 26-28.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND, Park Street Church, Boston, April 26, 7.30.

WOMAN'S HOME MISSIONARY ASSOCIATION, semi-annual meeting, Kirk Street Church, Lowell, April 27.

WORCESTER SOUTH CONFERENCE, Sutton, Mass., April 28.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, Mass., May 11-14.

INTERNATIONAL Y. M. C. A. CONVENTION, Buffalo, N. Y., May 11-15.

PRESBYTERIAN GENERAL ASSEMBLY, Lafayette Avenue Church, Buffalo, N. Y., May 19.

NATIONAL CONFERENCE ON CHARITIES AND CORRECTION, Portland, Me., June 15-22.

SUMMER SCHOOL OF LIBRARY ECONOMY, Amherst College, Mass., July 5-Aug. 12.

SPRING STATE MEETINGS

Additions or corrections should be promptly sent.

Florida,	Daytona, April 26
Tennessee,	Athens, Ala., April 27
Oklahoma,	El Reno, April 28-May 1
Indiana,	Kokomo, May 10-12
Illin. I.	Princeton, May 16-19
Michigan,	Detroit, May 17-19
Pennsylvania,	Pittsburg, May 17-19
Massachusetts,	Providence, May 17-19
New York,	Syracuse, May 17-19
Ohio,	Ashtabula, May 17-19
South Dakota,	Watertown, May 17-19
Iowa	Manchester, May 17-20
New Hampshire,	Berlin, May 24-26
Rhode Island,	Pawtucket, May 31-June 1
Connecticut,	Hartford, June 14
Vermont,	St. Johnsbury, June 14
Kansas,	Lawrence, June 15-20

Marriages

The charge for marriage notices is twenty-five cents.

MOODY-HULL—At Southport, Ct., by Rev. Fay Smith of E. Northfield, Mass., Paul Dwight Moody of E. Northfield, Mass., and May Hull.

Get the Spring Habit

The best and most beneficial of all habits, by taking Hood's Sarsaparilla, the ideal spring medicine.

It overcomes spring lassitude and languor and that tired feeling, gives life and vigor to the whole system, creates a good appetite, makes the weak strong, purifies the blood, cleanses it of all humors and impurities.

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23 April 1904

Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue, in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

DATES AHEAD: Brooklyn Congregational Club, Pouch Gallery, April 25.

Central's Jubilee

A delightful occasion it was, throughout. The church was crowded at every session, the speaking was of the highest order, the music the best the borough affords, and the preparations complete. Souvenir programs printed in purple and gold were liberally distributed at every session.

There were no superfluous services; each session had its distinctive character. Sunday morning occurred the anniversary sermon by Dr. Dewey, whose predecessor, Dr. Storrs, had preached the dedicatory sermon at Central's first building, fifty years ago. At this service the congregation sang the hymn composed for the fiftieth anniversary of Dr. Storrs' pastorate at the Church of the Pilgrims; and announcement was made of the raising of the \$50,000 jubilee fund, which three months before had seemed but a vision of Dr. Cadman's. In the afternoon, Central's Bible school, the Chinese school, and the schools of Bethesda and Albany Avenue branch marched into the church, 2,400 strong, and filled it to overflowing. With banners flying and beaming faces, this splendid array, appearing simultaneously at four different entrances, proved the most picturesque feature of the celebration. Addresses were delivered by Dr. J. M. Farrar, of the Reformed Church, who conducts a monthly teachers' class at Central, Gen. Stewart L. Woodford and Hon. F. E. Crane. The various superintendents, Messrs. H. B. Brush of Central, E. P. Lyon of the Chinese school, Dr. Herald of Bethesda and Pastor Brown of the Albany Avenue branch, also participated, and the pastor gave a cordial address of welcome. Sunday evening brought a musical service, with a brief

anniversary address by Dr. Cadman. Monday evening greetings were extended by fellow pastors. Tuesday evening occurred the general reception, when Dr. and Mrs. Cadman were congratulated by about 1,200 people.

The Monday evening service was a remarkable interdenominational gathering. The list of speakers included not only the Congregational pastors, Drs. Bradford, Waters, Stimson and McLeod, but also Drs. Adam of the Reformed Church, Rhoades of the Baptist, Bacchus and McConnell of the Episcopal, Chapman of Chapman College, a Wesleyan Methodist institution of England, and Rabbi Lyon of the Jewish church. Dr. Bowne of Boston University pronounced the benediction at the Sunday morning service. All the speakers were most cordial in their greetings to the church and to Dr. Cadman. Dr. Bradford reminded the people that while the first acting pastor was a Congregationalist, the four installed pastors were reared, respectively, in the Presbyterian, Reformed, Baptist and Methodist denominations.

Dr. Dewey's sermon was characteristic—thoughtful, finely expressed, forceful. It was a sermon of spiritual power; and his emphasis on the abiding presence of the Holy Spirit will not soon be forgotten. In presiding Dr. Cadman manifested consummate tact and Methodist zeal, a combination that might in itself account for the success of the occasion. References to the former pastors, Parker, French, Scudder and Behrends, a tribute to the work of the superintendents, his inviting the treasurer to announce the raising of the jubilee fund, and many other happy references were characteristic of this successful pastor.

Manhattan Association

This meeting at the Chelsea was largely attended by the pastors of Greater New York. Dr. E. P. Ingersoll of the Bible Society was moderator. Interesting addresses were delivered by Drs. Rice of the Board of Ministerial Relief, Lyman of South Church, Russell of the Anti-Saloon League, Whiton of the *Outlook* and T. C. Hall of Union Seminary. Dr. Rice cited the endowment funds for ministerial relief in other denominations and urged the importance of such a fund in our own. Dr. Lyman read a part of the address on The Joy of Service which he delivered at the Union Seminary Student Conference. His emphasis on the need of ministers of the highest mental and moral caliber was characteristic of this sterling preacher who holds the distinction of having the longest continuous pastorate of any Congregational minister in the state. Dr. Russell read a telegram announcing the passage by the Assembly of a bill enabling resident sections of license cities to vote to keep the saloon out of their neighborhoods. Interesting after-dinner speeches reviewed the work in Armenia, the celebration at Central and the Bible Society meeting.

Midweek Service at Beecher Memorial

The average attendance at this gathering is equal to one-third of the active church membership. This encouraging feature is not acquired through any peculiar methods, but rather indicates a healthy interest in the Christian life. The pastor, Rev. C. J. Allen, gives interesting talks on simple themes, pointing out the naturalness of the Christian religion. The Sunday school has an average attendance of nearly double its normal seating capacity.

DIXON.

Methodist Time Limit

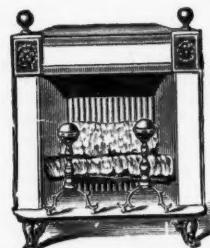
(Zion's Herald)

As the result of a comprehensive and, we trust, unprejudiced study of the situation in the Church at large, we confidently predict that the next General Conference will restore the time limit. Four years' trial has justified our prophecy that our itinerancy cannot exist without a time limit.

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Look in each package for the famous little book, "The Road to Wellville."

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Social Settlements

Mr. Raymond Robbins, the head of the Social Settlement of the Northwestern University, gave an account of his work at the Ministers' Meeting, April 11. The reason why ministers do not reach the working men and the poor is, he thinks, because they are not willing to go down to them, do not really sympathize with them or take pains to win their confidence.

Perhaps one reason why this is not done is because working men do not care to have ministers come too close to them. Possibly they may fear lest acquaintance with some of their methods bring rebuke. At any rate, a Presbyterian minister, whose genuine desire to help working men cannot be doubted, has been refused admission to a labor union although his expressed desire was that he might come into closer relations with laboring men and represent them in ministerial circles. The opposition to his request indicated a bitterness of feeling against ministers, which explains some of the difficulties which ministers meet in efforts to reach men who live in the vicinity of social settlements. Perhaps it is through these settlements that the churches will be able to do their best work.

Additions to the Churches

Many of our churches have communion Easter Sunday. In addition to services suitable to the day, the First Church, Aurora, Ill., received sixteen into fellowship, all save three coming on confession of faith. This old church has never been more prosperous than under its present pastor, Rev. B. A. Aldrich. The New England Church, in charge of Rev. Mr. Buss, in the same city is also making steady gains, as is that in Ottawa, where substantial improvements have been made on the church edifice. Here a new organ has been purchased. Many of the smaller churches of the state are suffering from a lack of suitable pastors. Sixty-three of these churches are, according to a recent report of Superintendent Brodie, pastorless. The difficulty is in the inability to secure men who can organize work, who are thoroughly interested in the community, self-sacrificing and at the same time with sufficient ability in the pulpit to attract those who rarely attend church. The problem of finding men to cultivate needy fields which yet are full of promise is the most difficult one Illinois has to solve.

DIDN'T LIKE IT

Soon Found Why.

Coffee has a terrible hold on some people. "About eight years ago I was a great sufferer from stomach trouble; my liver was all out of fix and a wise doctor forbade tea and coffee. At that time I was so weak I could hardly walk, absolutely poisoned."

"One day I noticed Postum in the store and having read about it I bought a package and made some. I did not like it but tried it again and followed directions carefully. It was not long before I liked it better than any other drink and it has brought me out of all the old coffee troubles, too."

"I can now eat what I want, am strong and healthy and the effects of Postum on me were so good all our family soon drank it."

"In summer when the weather is hot I do not have that 'all gone' feeling now, for when I drink a cup of Postum it refreshes and strengthens but never has the bad after-effect like coffee."

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The Theological Seminary

Monday evening a large and representative company met at the invitation of President George to listen to reports of the seminary's work during the year, to discuss its methods and to plan for its future. The gratifying announcement was made that the year had closed without a deficit, and this, too, in spite of the fact that by decision of the Supreme Court its expenses have been increased by taxing its property to the tune of about \$10,000 a year. Pastors from Madison, Milwaukee and Beloit, Wis., Grand Rapids, Mich., and from the larger churches in Illinois, took part in the discussion. The reports made by Dr. George, the professors and the chairman of the executive committee were encouraging. The number of students is larger this year than last, 118 in all. But the demands for ministers are far in excess of the supply. Emphasis was laid by many of the speakers on the difficulty of securing for our churches in the West men acquainted with Congregational history and really competent to minister to these churches. Not overlooking our obligations to the denominations which have given us some of the best men in our pulpits at the present time, it was said over and over again that we must not fail to educate our own men and fit them with more care than ever for their responsible positions. The gathering was in the rooms of the University Club, and was attended by seventy-five persons. The future of the seminary is bright. The fact that it has to appeal to the churches every year to enable it to meet its current expenses is regarded on the whole as an advantage. It brings the institution into closer relations with its constituency, and causes it to feel responsibility for its support.

Carleton College

Prof. George Huntington, twenty-five years occupant of the chair of rhetoric, and the last four of that of Biblical literature, has resigned, and at his own request been made associate professor of Biblical literature. President W. H. Sallmon becomes head professor of this department, and Mr. S. K. Tompkins, son of Dr. James Tompkins of Illinois, has taken the chair of rhetoric and oratory. A son of the late President Fairchild of Oberlin will take charge of the department of Latin in the fall. Prof. E. W. Lyman, who has taught philosophy, has left Carleton to accept the chair of systematic theology and apologetics in the Congregational College, Montreal, and Rev. George R. Montgomery of Bridgeport, Ct., will take his place. The college has recently had gifts amounting to \$21,000, and is now entirely free from debt and in possession of a substantial endowment, although far too small to meet the needs of the college.

Many Converts

Dr. M'Afee of the Forty-First Presbyterian Church says that a larger number of people have been converted at the revival meetings held the last month in Chicago than in any meetings here since the time of Mr. Moody. More than 2,000 profess conversion. The meetings are to continue through the month. Dr. Chapman has not only succeeded in attracting large congregations, but he has united the ministers to a wonderful degree and secured their co-operation in efforts which, without their approval, could not have been successful. He has had the aid and sympathy of other denominations as well as his own, so that the fruits of his work here will not be confined to Presbyterian churches.

Chicago, April 16.

FRANKLIN.
Congregations are organic things; they differ like living creatures. That which creeps cannot run and that which runs cannot fly. A creeping congregation may resolve to run by calling an active minister, or to fly by securing a soaring one; but the end is that strength is palsied and that wings cannot lift.—Rev. W. L. Anderson.

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In and Around Boston

Professor Cone's Bible Readings

Prof. Richard W. Cone, who was so much enjoyed when he gave before the Ministers' Meeting recently recitals from the Scriptures without comment, is being sought by churches in this vicinity for midweek or Sunday services. He began at Braintree last Friday evening a series of three recitals. On Sunday evening he spoke at the Prospect Hill Church at Somerville and next Sunday is to be at the South Church in Cambridge. His method is to give an abridgment of the book of John, giving the connected story of the whole life of Jesus or portions of the Acts of the Apostles or miscellaneous selections from the Old Testament.

Bishop Ingle of the Protestant Episcopal Church, in charge of its mission at Hankow, China, writes to Rev. Dr. Edward Abbott of Cambridge, Mass., favoring exchange of pulpits between Protestant Episcopal clergymen and clergymen of other Christian bodies. Rev. Dr. John Fulton, the eminent canonist of the Protestant Episcopal Church, has recently taken practically the same ground in the columns of the *Church Standard*, which paper he edits ably. Bishop Ingle is quite right when he says that it is the self-respect of men whom he admits are men of "highest mental and spiritual attainments" which forbids them from thinking kindly of a church which puts an outer ceremony above an inner state as a sign of apostolic succession.

Eastern Washington and Northern Idaho

The twenty-second annual meeting of this association was held at Genesee, Ida., April 5-7. This is the first time in many years that the association has met in Idaho, and it received a cordial welcome and enjoyed the gracious hospitality of the church and of Rev. Olin L. Fowler, who for nearly ten years, with the exception of a brief absence, has been the much-loved pastor. The sermon was preached by the moderator, Dr. G. R. Wallace, on The Contrast of the Discouraged Elijah with the Optimist, Paul.

The sessions were characterized by an unusual spirit of sympathy and fellowship, by papers of exceptional thoroughness in preparation and, in spite of the reduction in home missionary appropriation, by hopeful courage. During the past year eight churches have been organized, and there has been a decided gain in membership both by letter and confession. No field supplied with a pastor last year will be left unmanned this, though the cut in appropriation has compelled a yoking of some fields which need the full time of the pastor. A theme which aroused considerable discussion was the question of dividing the association into three smaller bodies for more convenient assem-

This Testimony

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James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri Swamps in Dunklin County, and have been sick with Malaria fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malaria, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles, and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Minn., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists, without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist, and he and our local doctor said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

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bling. This was not deemed advisable for the present, but it was voted to hold a succession of followship meetings in the various counties.

The Encouragement of the Revival Spirit provoked much thoughtful inquiry. Perhaps no subject awakened more interest than The Need for a Congregational Propaganda. It was felt intensely that an effort should be made to spread more widely the distinctive principles and the history of Congregationalism generally among the people. "We are too modest" was the remark on all tongues. It was voted to prepare or secure literature for such distribution.

Despite distance the attendance was above the average, and there were few vacant places on the program. Among interesting subjects treated were: Present Day Worth of the Creed, Rev. C. F. Clarke; Is Religion Degenerating into Sentimentalism? Rev. J. A. Henry; The Contribution of Congregationalism to the Religious Life of the United States, Sup't. W. W. Seudder.

A. R.

Good reading matter for men and boys in the lumber camps would be welcomed and distributed by Mr. H. E. Probert, whose address is Port Arthur, Ontario, Can.

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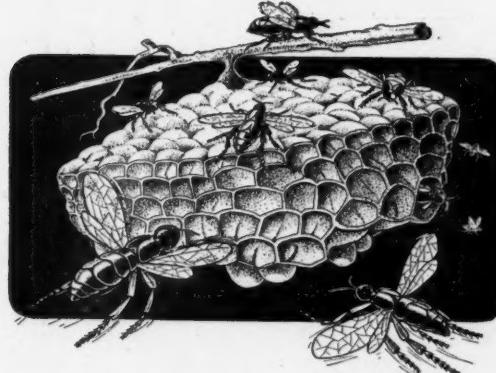
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